

Pictures Of Panay Sinking, Fall Of Nanking, On Page Seven

Monterey Peninsula Herald

WEATHER

Bay Area—Partly cloudy and cool tonight and Thursday, with local morning fogs; light variable wind.

MONTEREY TIDES			
(Coast and Geodetic Survey)			
30.....	2:07a 2.7ft	8:21a 5.2ft	
	3:31p -0.5ft	10:29p 4.0ft	
31....	2:48a 2.07 ft	8:56a 5.2 ft	
	4:04p -0.5 ft	11:04p 4.0 ft	

VOL. XLVII, No. 308.

MONTEREY, CALIFORNIA, WEDNESDAY, DECEMBER 29, 1937.

DAILY FIVE CENTS

News Comments
Wherein a Contemplated Quotation Ends Up with A Boot in the Oatmeal

And now back to Dr. MacDougall and his book, which is what this column undertook to get under way yesterday. But before going on, perhaps another momentary diversion—due to MacDougall—may be permitted.

The other day we were discussing a favorite pair of boots that do yeoman service for the Master of Pico Blanco on horseback and on foot. Boots of that nature are rare, and don't let anyone fool you. A boot good for riding purposes, that is, for pretty steady, hard riding, is rarely fit for climbing a mountain, negotiating canyons, jumping from rock to rock, or doing a lot of heel-and-toe. And on the other hand, a first-class boot for rough walking and climbing is usually a pain in the neck after three, four or six hours of riding.

But MacDougall's much admired boots are tested and tried and good for both purposes. And so after much talk about the boots, he said they came from a place in St. Paul, Gokeys by name, and that he would send me the catalog.

Catalogs are wonderful things, more fascinating than most fiction; and their idealization of the products that they advertise is sometimes more romantic than fiction. I don't want to let Gokeys down, because I know this MacDougall boot is super-excellent for dual utility; but this catalog, which arrived at the Herald office this morning, has given me much pleasure, especially its romantic name for Gokeys' feature boot, which is said to be of French-Canadian origin.

This boot, admirably pictured, is called the Gokey Botte Sauvage (with an accent over the e in Botte, the lack of which in Herald line-

NEW DEAL READY TO FIGHT BACK

Labor Topic At Asilomar Conference

Unions Couldn't Exist if Employers Were Fair Says S.F. Labor Chief

Dr. Cadman Heard

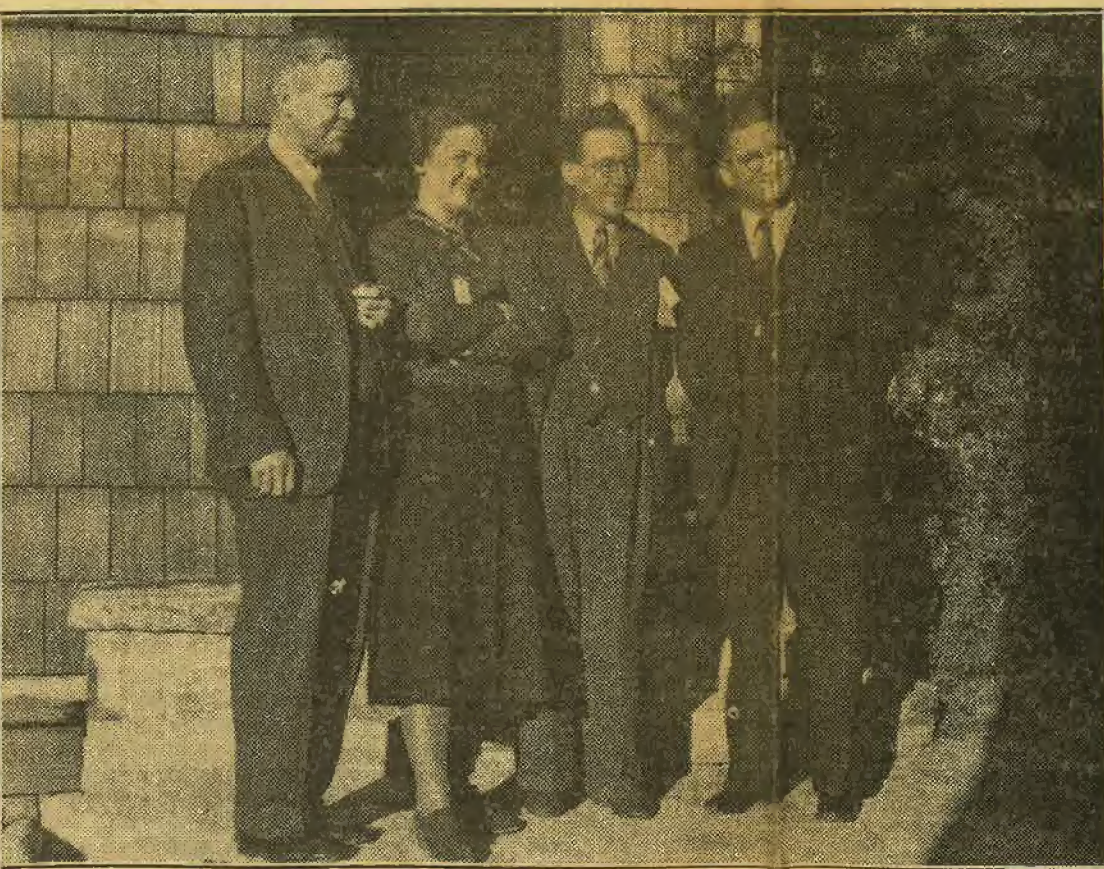
Unions Becoming Suspicious of Arbitration, Shelley Tells Group

By MARVIN T. LONDAHL
"If all employers were as fair toward their employees as they say they are there would be no unions, no strikes and no labor problem," Jack Shelley, president of the San Francisco labor council, last night told 500 western college students gathered in annual conference at Asilomar.

"Labor unions," he continued, "feed upon dissatisfaction. They are organized, supported and fought for because only through them can the worker attain anything like equality in dealing with his employer. If employers were as reasonable as they sometimes think they are, there would be no place for unions and union activities."

Shelley, final speaker on a panel program devoted to the subject of labor, was one of the four speakers at the annual intercollegiate conference of the Y. M. and Y. W. C. A. for the Pacific southwest and Hawaii are many faculty members and outstanding men and women in other fields. Here are (left to right) Dr. Kirby Page, New York educator and religious leader, staff member of the Christian Century and author of many works including the recently published "Must We Go to War?"; Mrs. Marian Brown Reith, regional secretary for the student Y. W. C. A.; Dr. George Hedley, director of the Pacific Coast School for Workers, and Dewey Anderson, institute of occupational research, Stanford university. Dr. Hedley was one of four speakers, and the only resident faculty member, to engage in the discussion of "labor" last evening at Merrill Hall, Asilomar. (Additional pictures on page 3).

Leaders at Student Conference Here



In addition to the 500 students registered this week at Asilomar for the annual intercollegiate conference of the Y. M. and Y. W. C. A. for the Pacific southwest and Hawaii are many faculty members and outstanding men and women in other fields. Here are (left to right) Dr. Kirby Page, New York educator and religious leader, staff member of the Christian Century and author of many works including the recently published "Must We Go to War?"; Mrs. Marian Brown Reith, regional secretary for the student Y. W. C. A.; Dr. George Hedley, director of the Pacific Coast School for Workers, and Dewey Anderson, institute of occupational research, Stanford university. Dr. Hedley was one of four speakers, and the only resident faculty member, to engage in the discussion of "labor" last evening at Merrill Hall, Asilomar. (Additional pictures on page 3).

Wealthy Man

Agua Caliente

Ireland Now

Japan Acts To Cash In At Shanghai

Nipponese Merchants Landing Goods Duty Free at Shanghai

Foreigners Fearful

Bitter Fighting Continues on Two Fronts; Spain Battles Raging

By Associated Press
Japanese moves to cash in on the Chinese conquest intensified the apprehension of foreigners today over their economic future in the orient. While Japanese armed forces were penetrating deeper and deeper into Chinese territory, Nipponese merchants were landing cargoes at Shanghai, duty free and without customs examination, at Japanese-controlled docks. Foreigners also feared China would be unable to pay her debts to the United States and other countries, since her internal and external indebtedness, estimated at \$800,000,000, is guaranteed by customs revenues.

BITTER FIGHTING
Another cause for concern was the attempt of the Japanese army to extend provisions of its military law to Shanghai.

Campaign Against Critics Is Foreseen

Three Developments Indicate F. R. is Preparing For Action to Cope with Opponent; Norris Wants Lobby Probe

WASHINGTON, Dec. 29 (AP).—Three developments gave fresh support today to belief expressed by many officials that the Roosevelt administration would make an active campaign against its business critics:

1. Reports reached congressmen from high administration sources that the President at a recent cabinet meeting endorsed the principle of the Borah-O'Mahoney bill to license interstate corporations.
2. Senator Norris (Ind., Neb.), a Roosevelt backer, suggested the senate renew its investigation of lobbying in an effort to offset what he termed "organized propaganda" against the President's legislative proposals.
3. Secretary Ickes announced he would deliver a radio speech tomorrow night on "It Is Happening Here." Associates predicted he would discuss relations between government and business.

The reports concerning Mr. Roosevelt's views on the corporation licensing bill encouraged its friends to believe it might become the chief vehicle for the administration's proposed attack on the monopoly problem.

"Big Business" Strike Charged By New Dealer

PHILADELPHIA, Dec. 29 (AP). Assistant Attorney General Robert H. Jackson accused "big business" today of going on a "strike" against the government in an effort "to handicap the New Deal."

He was reported by usually well informed persons to have said the Borah-O'Mahoney bill did not "go far enough." It provides that an enlarged federal trade commission

this is called a "roughing boot," which shows how far translations always fall below the admirably expressive Gallic way of giving meaning to things. One can almost hear a Frenchman put the emphasis, with expressive hands, shoulders and voice, on that fierce word "sauvage." Such a boot, one knows, not only "can take it," but ranges forth with a battle cry to find troubles to surmount, perils to laugh at, attacks to repel, cruel experiences to be discussed later over a bottle of wine.

These boots "are worn by men and women in every part of the world. Whether you plan to wear them hunting big game in Siam, quail shooting in Mississippi, fishing in Labrador, tramping over a South American plantation, engineering in Alaska or Oklahoma, or riding the range of the Rockies, your Botte (accent that e, please) Sauvage will prove to be your inseparable companions, reliable in heat or cold, light, a hand-sewed shoe within a shoe, everlastingly comfortable and of long durability."

Imagine a salesman, even one perfected by Mr. Wurzwick, saying that; but it's no trick at all for a catalog.

Moreover it takes two days of one man's time to sew the 800 stitches required to each pair of boots. The tops are "soft moose," which is surprising when one considers how "sauvage" they are, unless one knows how tough a "soft moose" can be. There is a lot of other wonderful information in this catalog, and I have less than half-told the story of this one boot alone.

And by the way, Gokeys say, "For sportsmen shooting in the south or other places where rattlers are common, we make a snake-proof model, \$5.00 additional . . ."

Dr. MacDougall has a new pair of Gokeys, because he had to replace a pair from which he lost one boot. That is another story about a trip into the coast range below here, that we took last summer; but it was on that trip, which had something to do with the deer season, that I learned to admire a Gokey when I saw one. How a man should lose a boot on a hunting trip is a matter that he might explain with greater appropriateness than I. Perhaps the boot became too "sauvage" for him. Or on the contrary . . .

Well, to return to the story of the book that MacDougall brought to our house the other day (because it had something about Monterey in it and because it was written by a Scot), MacDougall arrived not only in characteristic heavy tweeds but with a Scotch plaid tie. I almost offered him oatmeal instead of a drink. And, incidentally, if another momentary diversion is permitted, Mac-

(Continued on page 2)

union organizer, in presenting a case for the unions.

CADMAN FOR EMPLOYERS

Dr. Paul Cadman of San Francisco, former University of California instructor and now associated with a bay area employers association, spoke for employers.

Shelley's brief address was largely a discussion of the origins of the labor movement and the reasons for its existence and growth. He did, however, make timely references to present day problems of the labor movement.

The present schism in labor, which finds the American Federation of Labor fighting the Committee for Industrial Organization was characterized by Shelley as a "dispute over principles that has degenerated into a battle of personalities."

Ninety-five per cent of the rank and file of both organizations want the breach healed. They aren't interested in the quarrels of their leaders. They want the dispute settled before it does irreparable damage to the labor cause. Shelley predicted that the "rank and file" of both A. F. of L. and C. I. O. will take matters into their own hands and get together in the near future if the leaders fail to do so.

BECOMING SUSPICIOUS

Shelley also said, flatly, that unions are becoming more and more suspicious of arbitration for labor disputes because of efforts of employers to "control" the neutral member of arbitration boards.

He cited a San Francisco arbitration case in which he charged the

(Continued on Page Three)

Two Autos, Bus In Collision

REDWOOD CITY, Dec. 29 (AP)—Two automobiles and a Greyhound bus collided on the Willow road near Palo Alto today without injury to any of the 24 bus passengers or drivers of the two cars.

The bus, northbound from Los Angeles, first collided with an automobile driven by Hoadley Johnson, 48, of San Francisco. Before Johnson extricated himself from his car, an automobile driven by Richard Goldman, 17, of San Francisco, crashed into the car and landed against the bus.

Highway patrolmen were called to halt traffic and prevent further accidents until the three-car tieup was untangled.

\$571 TO \$2

MIAMI, Fla., Dec. 29 (AP).—The longest priced winner of the year was returned at Tropical Park today when the Woolford Farm's Escobich paid \$571 for \$2 after winning the sixth race.

The previous high of 128 to 1 also was set at Tropical Park last winter by Robert S.

Yacht, Report

SAN PEDRO, Calif., Dec. 29 (AP).—Coast Guard officials said today they had uncovered reports Dwight Faulding, wealthy Santa Barbara hotel owner, had been murdered aboard his 51-foot yacht Aafge.

The yacht, out of fuel and short of food and water, is drifting helplessly about 10 miles west of San Diego.

The cutter Perseus expected to reach the yacht about 2 p.m. and tow it into San Pedro.

The Aafge left San Pedro Dec. 20 with Faulding and five other persons aboard.

Coast Guard officials said the report of the slaying came from a confidential source and they did not know whether Faulding's body was aboard the yacht or whether it had been found.

Faulding had leased his Santa Barbara hotel and had been living in Wilmington recently.

France Acts To End Strike

PARIS, Dec. 29 (AP).—The "people's front" government announced tonight it would "force" public service workers to return to their jobs if unions failed to call off strikes spreading through France.

One hundred and twenty thousand and public service workers in Paris struck today, transportation service was disrupted, gas pressure was noticeably decreasing tonight and electric lights were visibly weaker.

After a long, emergency cabinet session, ministers said the government had decided to "requisition" public service employees unless they willingly returned to work and that "force" would be used if necessary.

"Requisition," in the absence of official comment was interpreted to mean the men may be mobilized as an army. The government has done this several times in the past to break strikes.

Police said a further cessation of work at water plants would leave the city with only 24 hours' reserve supply.

The strikers in public utility departments went out early today, halting subway, bus and trolley service.

METZ LEADS

HOLLYWOOD, Fla., Dec. 29 (AP).—Dick Metz, curly-haired Chicagoan, fired a one-under-par 69 today and slipped ahead of the field with a 208 at the three-quarter mark in the 72-hole Hollywood Beach open golf tournament.

Mexican School

AGUA CALIENTE, Mex., Dec. 29 (AP).—Devotees of the olden, golden days at Tiajuana sighed with relief today that the government decree expropriating Agua Caliente Casino for use as a school did not also mean the end of racing here.

The order will not affect the proposed reopening of Agua Caliente race track Jan. 2.

The \$10,000,000 Casino was built in 1928, along with a hotel and dining salon. With addition of the \$1,500,000 Spa and swimming pool a golf course and cottages.

Another abortive effort to reopen the Casino was slated for Christmas eve. Baron Long, Los Angeles, of the Agua Caliente company, expected to receive on Dec. 21 a list of "legal games" which would be allowed to run. Instead he received a cancellation of the gambling permit.

Major Rathjen Dead at Manila

MANILA, Dec. 29 (AP).—Major Herman F. Rathjen, 48, United States cavalry, died suddenly today at Bagui of a cerebral hemorrhage. He collapsed while golfing.

The Major was a native of Oregon and a veteran of the world war. His widow and their three children are at Fort Stotsenburg, 57 miles from Manila.

Major Rathjen was stationed at the Presidio of Monterey from June 22, 1934, to June 1, 1935. From the local army post he went to the Philippines for duty.

During his tour of service here Major Rathjen commanded a squadron of the 11th Cavalry. He was a popular officer and news of his death came as a shock to officers and men who knew and respected him.

SAN CARLOS HOTEL DECLARES DIVIDEND

A dividend of \$3.50 on each share of stock of the Monterey Hotel Co., owners of Hotel San Carlos, has been voted by directors of the organization. Checks were reported in the mail today. The dividend is an increase over last year's payment which amounted to \$1.25 on each share of stock.

FLOOD MENACE GROWS SEATTLE, Dec. 29 (AP).

Floods menaced the northwest today as additional rain and melting snow sent rivers out of their banks, inundating farm communities and increasing travel hazards.

Constitution

DUBLIN, Dec. 29 (AP).—The 15-year-old Irish Free State passed officially into history today and its 26 counties of old Ireland became "Eire."

A new constitution took effect, giving the former Free State a new government and a new name—Eire in Gaelic and Ireland in English.

Eamon De Valera, its sponsor, has declared the new document marks an important milestone in Dublin's political march away from London.

BROADCAST TONIGHT

Religious and military ceremonies throughout the country commemorated the first "Constitution Day." De Valera was to broadcast to America tonight.

Republicans planned to hold protest meetings in the center of Dublin, but no special precautions, apparently, had been taken to prevent possible disorders.

Both official London and official Ulster, where northern Ireland leaders have refused to consider union with Eire, which has been De Valera's goal, watched the situation closely. Soon the British government must decide whether it accepts "Eire" as the name of the former Free State.

The new constitution calls for a two-chamber legislature with a prime minister and a president. A president to take the place of De Valera, who became prime minister, and a senate still were to be chosen.

U.S. Cruisers to Visit Australia

WASHINGTON, Dec. 29 (AP).—Four cruisers were designated today to leave the San Pedro-San Diego naval base early in 1938 to participate at Sydney, Australia, in the 150th anniversary celebration of the founding of the commonwealth. The navy named Rear Admiral Julius C. Townsend, commander of cruisers of the battle force, to be the government's representative. The cruisers Trenton, Milwaukee, and Memphis and the heavy cruiser Louisville—will stop at Honolulu and Pago Pago en route.

SYDNEY, Australia, Dec. 29 (AP).—Premier Joseph A. Lyons of Australia was highly pleased today over the decision of the United States to send four "goodwill" cruisers here in January to participate in exercises commemorating the 150th anniversary of the founding of the commonwealth.

Japanese and Chinese troops were fighting bitterly in two of the nation's richest provinces—Shantung and Chekiang—with Tsingtao, Shantung's main seaport, in imminent danger of capture. Two United States warcraft stood by to evacuate Americans.

Heavy fighting was still going on in Spain for possession of the strategic Aragon city, of Teruel, where several thousand insurgent soldiers and civilians were besieged and cut off from insurgent troops around the city.

The government reported its troops occupied two of the three buildings which the besieged insurgents had been defending. They were driven back into other buildings, the report said.

Outside the city, reinforced insurgent troops were trying to break through government lines and relieve their trapped comrades.

Three Planes Crash, 7 Dead

CALI, Colombia, Dec. 29 (UP).—Three of four Cuban and Dominican goodwill flight planes crashed in flames 12 miles north of here today, carrying seven persons to their death.

The planes Nina, Pinta and Santa Maria left Havana several months ago and stopped at Ciudad Trujillo, Dominican republic. From there they started down the west coast of South America.

Experts believed that the three ships became caught in strong air currents and collided.

NURSE AT CAL-PACK IS INJURED IN FALL

Fracturing her right kneecap in a fall at the California Packing Corporation cannery, Monterey, Miss Lena Sanguinetti, industrial nurse at the plant, was taken yesterday noon to the Peninsula Community hospital. Her condition is reported to be satisfactory, but she will probably remain at the hospital for several days.

CURB, GUTTER BUILT ON FREMONT HIGHWAY

Several hundred feet of concrete curb and gutter are being built on the north side of the new Fremont street highway from the Oak Grove boundary down to El Estero as part of the final work on the project. Planting of trees and shrubs and building of lateral roads has been going on for some time in that area.

prepared for delivery before the American Political Science association said big business had seized upon the recession "as a cudgel to whack concessions out of government."

They wish, he added, "to liquidate the New Deal and to throw off all governmental interference with their incorporated initiative and their 'aristocratic anarchy'."

"BUSINESS BLIND"

Jackson said government was "the only agency with the power to condition capitalism and industrialism to survive" and suggested business was blind to the advantages it derives from the process.

"The unvarnished truth," he said, "is that the government's recovery program has succeeded nowhere else so effectively as in restoring the profits of business. Labor has had no such advantage. The small merchant has had no such prosperity. The small manufacturer has had no such advantage."

"The only just criticism that can be made of the economic operations of the New Deal is that it set out a breakfast for the canary and let the cat steal it: it did not sufficiently guard recovery from the raids of the monopolist. One group in the United States that has no cause for complaint is the big business group."

In support of this statement, he read a table comparing what he said were the 1932 operations of a group of major business concerns with their 1936 profits.

These showed two automobiles concerns (Chrysler and General Motors) had a combined loss of \$11,000,000 in 1932 and a profit of \$301,000,000 in 1936; four steel companies (United States, Crucible, National and Jones and Laughlin) were shown as losing \$82,000,000 in 1932 and made \$70,000,000 in 1936; three chemical companies (Du Pont, American Cynamid and Monsanto) reportedly made \$27,000,000 in 1932 and \$96,000,000 in 1936.

Jackson asserted the "wrath of the people" had been rising as the result of business' "strike."

Renewing previous accusations of monopolistic practices in big business, Jackson said "prices are no longer determined by the law of supply and demand in many basic industries," and added:

"The trend toward concentration is also a very real threat against the individual competitive system. This private socialism, this private regimentation of industry, finance and commerce if

(Continued on Page Two)

JOBLESS SIGN UP

LOS ANGELES, Dec. 29 (AP).—Some 3100 persons had registered for unemployment compensation in Los Angeles county as offices of the state employment service opened today.

commerce licenses could be denied to firms violating the anti-trust laws.

Cabinet opinion on the bill was said to have been divided, one or two members expressing strong opposition.

Denunciation of monopolies Sunday by Assistant Attorney General Robert H. Jackson has led to speculation that the President would touch on the subject in his message to congress next Monday. Mr. Roosevelt said he probably would deliver the message in person.

NEW LOBBY PROBE?

Observers took particular note of Secretary Ickes' forthcoming speech (over an NBC network on Thursday at 9 p.m., Eastern Standard Time) because it follows Jackson's address so closely. Several administration supporters, like Jackson, have been blaming monopolies for the business recession.

Senator Norris, in his demand for a lobbying inquiry, said that "if anybody is going to do anything about the business recession, it will have to be the President, because business won't."

Utility and other large corporations, he declared, are in league with most newspapers "to fight everything the President wants."

Norris said a revival of the senate inquiry, started in 1935 under Hugo L. Black, would "bring out things that would open the eyes of the country." The house revolt against the administration's wage-hour bill, he asserted, was traceable to strenuous lobbying activities.

Seabiscuit Too Frisky, Nearly Loses One Eye

SANTA ANITA TRACK, Arcadia, Cal., Dec. 29 (UP).—Seabiscuit, the nation's thoroughbred handicap champion, almost lost an eye today in an accident in his stall at the Santa Anita race course.

Seabiscuit was frisky and was playing about in his stall when the accident happened. He attempted to thrust his head out of the stall gate, which was covered by a wire screen. A loose wire struck him above the right eye, a fraction of an inch from the pupil. Trainer Tom Smith ordered a new safety door installed on the stall. The accident will not interfere with Seabiscuit's running career, Smith believed.

FLIGHT DELAYED

SAN FRANCISCO, Dec. 29 (AP).—Pan American Airways today announced a 24 hour postponement of the inauguration of its New Zealand-United States air route because of bad weather in the South Seas area.

Kirby Page. 126/37

Kirby Page, renowned writer and speaker and man of great personal charm, interested large audiences on the East Carolina Teachers College campus twice Saturday, with a stirring address at the assembly hour on "Must the Democratic Countries Go To War To Stop Fascism?" and one at night on "Must We Have Another Economic Depression?"

In the afternoon Mr. Page talked informally in the "Y Hut" in answer to questions of students, faculty members, and townspeople who had come in for the discussion group.

At the noon program Mr. Page set out to show his audience why democracy can not save itself by a war against fascism, and what he thinks can help to save democratic institutions.

Admitting that we are confronted with a terrible danger in fascism, he went on to show the futility of taking up arms against the fascist countries.

Not only should we need to carry the war abroad, into enemy territory, bombing and starving by blockade non-combatants as well as combatants, but we should be compelled to abandon democracy and accept a dictatorship ourselves, to carry on a successful war.

Besides these two consequences, such a war, Mr. Page predicted, would be accompanied by civil war in many countries, as civil war in Russia and Germany accompanied or followed the World war.

Mr. Page suggested that instead of fighting a war to end fascism, Americans try to understand the conditions producing it and realize that similar conditions here would produce it here also. We must realize that we have a joint responsibility with other nations for present conditions and must all work together to solve the problem of the "have-not" nations.

In answering the question, Must we have another depression? Mr. Page discussed Saturday night the problem of distribution of the national income so that purchasing power will be increased for the rank and file of the people.

After making a distinction between property consumed or used by the owner and that held for wealth and power, Mr. Page declared his conviction that there should be a great deal more of the first type for everybody. "I certainly am not in favor of abolition of all ownership of property," he said, "for I believe that private property for consumption or use by the owner—homes, food, clothing, etc.—is of great social significance."

However, he does favor public ownership of other type of

NVILLE, N. C.

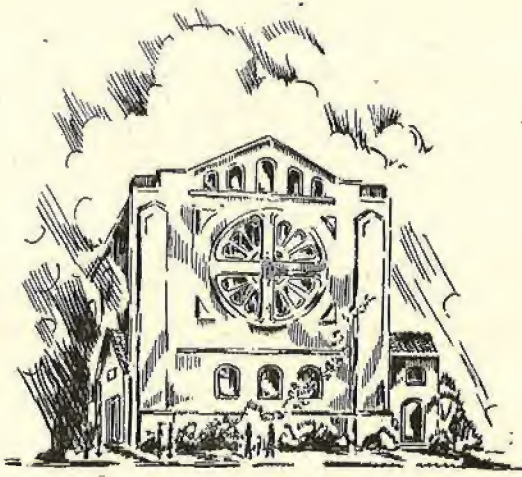
property, so that no handful of men may take for themselves the greater part of the national income, more than they can ever use, and leave millions to starve.

Mr. Page would first educate until there is a strong minority who demand the new order, and then purchase from the present owners the property that should be owned by all.

The coming of God's kingdom on earth, said Mr. Page, calls for a new social order, one with more sharing and more equality. Thus, what is good economics is also good religion.

Mr. Page is holding a series of one-day conferences similar to the one held on the E. C. T. C. campus, four of them on other college campuses in this state.

Old First Presbyterian Church



VAN NESS AND SACRAMENTO
SAN FRANCISCO
JOHN HAYES CREIGHTON
MINISTER

.....MORNING WORSHIP 11:00 a.m.....
April 3, 1938

Prelude: Worship begins with the prelude.

Silent Prayer: Choral Introit:

"Be still, my soul, the Lord is on thy side"

Processional Hymn: No.414 "Be still, my soul"

Sentences: "TO TEARS" by Toyohiko Kagawa

Ah tears! Unbidden tears! Familiar friends

Since childhood's lonely years,

Long separated we, Why dost thou come again

To dwell with me? At midnight, dawn, midday

Ye come, nor wait thy coming nor delay; Nay,

Fearless, with what scorn ye picture China

By my brothers torn. Thy scorn I must accept,

But I'm no coward; pray heed ere more

Ye've wept; I love Japan so fair, And China too;

This war I cannot bear. Is there no other way?

Thus do I search my spirit all the day,

Nor ever reach a goal; I live, but only as

A phantom soul. Like Christ who bore our sins

Upon the Cross, I, too, must bear

My country's sins and dross; Land of my love!

Thy sins are grievous to be borne,

My head hangs low upon my form forlorn.

Ah tears! Unbidden tears! Long separated we,

Alas! Has come another day

When I shall dwell with thee

Invocation: Lord's Prayer: Gloria Patri

Anthem: "Holy, Holy, Holy!" Schubert

Old Testament Lesson:

Hymn: No. 301 "Peace, perfect peace"

New Testament Lesson:

Anthem: "O Saviour Of The World" Palestrina

Pastoral Prayer: Response

Offertory: "Dawn" Jenkins

Doxology: Apostles' Creed

Sermon: Miss Helen Topping

Secretary to Toyohiko Kagawa

Choral Response: "Be still, my soul, thy God

Doth undertake to guide the future, As He has

The past. Thy hope, thy confidence,

Let nothing shake; All now mysterious
Shall be known at last; Be still, my soul
The waves and winds still know His voice
Who ruled them while He dwelt below." Amen
Closing Prayer: Chaplain of Rainbow Girls of the
Richmond Assembly.
Choral Amen: Silent Prayer: Postlude

.....EVENING WORSHIP 7:30 p.m.....

Prelude: Be still, and know that I am God"
Silent Prayer: Choral Introit
"O God of love, O King of peace,
Make wars throughout the world to cease;
The wrath of sinful man restrain
Give peace, O God, give peace again." Amen
Processional Hymn: No. 420 "God, the Omnipotent"
Sentences: Invocation: Lord's Prayer
Dr. A. G. Fisk, State Teachers' College
Unison Orison:
There comes to my heart one sweet strain,
A glad and a joyous refrain;
I sing it again and again,
Sweet peace, the gift of God's love.
Peace, peace, sweet peace, Wonderful gift
From above; O wonderful, wonderful peace,
Sweet peace, the gift of God's love. Amen
Responsive Reading: Selection 24
Anthem: "Cast Thy Burden" Mendelssohn
Scripture Lesson:
Pastoral Prayer: Response
Offertory: "Night" Jenkins
Hymn: No. 302 "Dear Lord and Father."
Sermon: Dr. Kirby Page
Hymn: No. 422 "Light of the World"-Salvae Domone
Benediction: Choral Amen: Silent Prayer
Postlude.

Women's Guild Tea, Thurs., Apr. 7, at 2 p.m.
Bible Class in charge. Speaker, Mrs. W. Hunter
All ladies cordially invited to attend.

THE CHURCH DIRECTORY

MINISTER OF PREACHING

JOHN HAYES CREIGHTON, D. D.

STUDY: Telephone ORDway 8117. Office Hours 11 to 12 Except Mondays
MANSE: 2100 Green Street, Apt. 306, Telephone FILLmore 2173

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WILLIAM KIRK GUTHRIE, D. D.

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PERRY SMITH BOGART, *Director of Choirs*

MRS. PERRY SMITH BOGART, *Organist and Assistant Director*

MINISTER OF TEACHING

MR. J. FREDERICK MCMINN, 1745 Franklin Street

ELDERS

CLASS OF 1938

Dr. W. C. Hobdy
G. N. G. Halliday
Frank I. Turner

CLASS OF 1939

Charles Bunting
Philip C. Hatch
J. D. Sinclair

CLASS OF 1940

J. Gordon Hill
Charles Sheppard
Thomas Powell

DEACONS

Charles McCallum
Arnold Rue
Haakon Johnson
George Barraclough

Don Hall
Russell Brown
Wesley Clark
George Banton

Harvey Hand
Francis Maurer
Claude Painter
Joash Yonan

TRUSTEES

L. E. Schieffer
W. Russell Werner
Leonard Morrison

William H. Popert
Miss Russella Ward
Mrs. E. F. Haas

R. Brooks Larter
Roy Chamberlain
C. W. Duncan

DEACONESES

Mrs. P. C. Hatch
Mrs. Felix Foreman
Mrs. W. P. Morrison
Mrs. David Munro

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Recent Religious Books

The reviews, except as otherwise indicated, are by the Editor of the SERVICE.

The Oxford Conference (Official Reports). Intro. by J. H. Oldham. Chicago, Willett, Clark and Company, 1937. \$2.00.

In this volume, which is the American edition of the official report of the Oxford Conference on Church, Community and State held last summer, are contained the Message of the Conference, the text of the various Section reports, the program of the Conference, a complete list of the delegates, and the report of the Committee of Thirty-five presenting a plan for a World Council of Churches. The documents are preceded by an interpretive introduction by Dr. Oldham in which the major addresses at the Conference are briefly summarized. This is the only American volume in which all this material is available.

The text of the Oxford reports is available in a pamphlet, *The Message and Decisions of the Oxford Conference* (25 cents). Five of the six study pamphlets, entitled *Oxford Conference Study Series*, based on the several reports, are now available (single copies 15 cents, series of six 75 cents). Each of the first five pamphlets contains the text of one of the Section reports with interpretive material and a study outline. These latter publications may all be secured from the Universal Christian Council, 297 Fourth Ave., New York, N. Y.

World Chaos or World Christianity. By Henry Smith Leiper. Chicago, Willett, Clark and Company, 1937. \$1.50.

As the subtitle indicates, this is a "popular interpretation" of the two conferences, Oxford and Edinburgh. Dr. Leiper, who is secretary of the American Section of the Universal Christian Council for Life and Work and who was intimately associated with the preparatory work for the conferences as well as an active participant, is peculiarly well fitted to interpret these epoch-making gatherings. In his attractively written book the proceedings of the conferences, the mood which they reflected, the way in which they worked and the substance of their findings are put in brief compass. The reader gets a sense of the meaning and drive of the ecumenical movement and participates in the mood of expectancy with which the conferences closed after authorizing the launching of a World Council of Churches.

Christian Faith and the Modern State. By Nils Ehrenström. Chicago, Ill., Willett, Clark & Co., 1937. \$1.50.

Dr. Ehrenström, who is a member of the research staff of the Universal Christian Council for Life and Work, here presents, as one of the Oxford Conference series now being issued, a scholarly study, the best available in English, of Christian views of the state as held by different communions. The setting for the discussion is furnished

by the frankly faced menace of the totalitarian state, which was ever present in the thought of the Oxford Conference.

The most distinctive feature of this study is not its historical and descriptive adequacy, though these are marked, but its definitely theological character. "To speak as a Christian about the state is to make assertions about God and man, creation and sin, the significance of Christ or the Kingdom of God, even when these remain unexpressed or are taken for granted." In no field of inquiry has the current demand for a theology more pertinence than in relation to the state. The present book, small and compact, gives the gist of the major Christian doctrines of the state, excepting the teachings of American Protestant communions, which have not been formulated in any definite way.

The exposition includes Roman Catholicism; Eastern Orthodoxy, as represented by Russian theologians now in exile; the Anglican churches, as represented in the writings of Archbishop Temple and V. A. Demant, an Anglo-Catholic sociologist; Continental Protestantism, in its newer phase, as represented in the revival of the Reformation doctrine of the "orders"; the Lutheran churches, particularly German Lutheranism; and the Calvinist churches, especially as represented by Dr. Emil Brunner, who was a conspicuous figure at Oxford.

The author himself, who preserves an admirable objectivity in his characterizations, seems to lean toward the view which is found in Calvinism, in the newer phase of Continental Protestantism and in Eastern Orthodoxy—all of which tend to distrust the state as an instrument of force, existing only because of man's "fallen" nature.

Religion in Transition. Edited by Vergilius Ferm. New York, Macmillan Company, 1937. \$2.75.

This very unusual volume is a tribute to the imagination and persuasiveness of the editor, Dr. Vergilius Ferm. He induced six eminent students of religion who have lived and worked in an intellectual climate of stress and conflict to write in autobiographic form an exposition of the subjects to which they have given their lives and to indicate the trends they now see. The result is, in effect, a symposium, though the several chapters have individual themes. One is able to see how personal experience has influenced reflective thought and creative labor and, paradoxically, how the cultural background gives a definite set to a person's life while at the same time the vicissitudes of life bring about startling breaks with tradition.

Here we find insights recorded by the Hindu, Radhakrishnan, which are strikingly relevant to current religious

and social concerns of the Western world—the emergence of false gods of race and nation, the denial of democracy, the submergence of the individual in an unregenerate society. The current theological mood is reflected in the words: "There is always a tension between what we are and what we wish to become." Since "the real is a genuine becoming . . . the highest knowledge can only be an insight." A kinship is found between the Hindu philosophies and Plato, St. Paul, Augustine, Luther and Pascal.

Here again we find C. F. Andrews, devout Christian, friend of Tagore and Gandhi, fighting his way through intellectual bafflement and personal crisis to the faith of a Christian pacifist. "I have learned more," he says, "about Christ's Cross of suffering during the years of my life spent in the East than I was able to do while I lived in Europe."

Nothing in the book is of more interest than George A. Coe's chapter, "My Own Little Theatre." More dynamic than ever, more aware of the significance of conflict and the confrontation of alternatives, he reveals himself as forever at war with all imprisoning orthodoxies—of which most are not theological—and as a religious realist who knows that spiritual redemption is thwarted by economic slavery. He looks to the working class "for light upon the religious life." One of the gems of the book is the sentence: "To be utterly devoted to whatever in heaven or earth is personal is to be religiously consecrate."

Alfred Loisy's account of his journey "from credence to faith" is at once an interpretation of the Modernist movement in Roman Catholicism and an exposition of the religion that underlies all religions. Every religion, "even the most primitive" he sees as having "some part in the education of mankind." Excommunicated by the Church he yet presses toward "the ideal Catholicity that it claims to represent"—a universal society of believers in which the individual finds interior peace and seeks the reign of justice among men.

The psychologists, James H. Leuba and Edwin D. Starbuck, the latter in charmingly whimsical fashion, record the battles with tradition out of which they have preserved treasures while discarding what they did not find authentic. Leaving metaphysics aside, Leuba says with impressive finality: "A life of devotion to the ideal is good, now and in itself." Starbuck's story under the caption, "Religion's Use of Me" is impressive for its reverent spirit, its stout liberalism, its fidelity to the scientific method and its sober optimism.

Beyond Tragedy. By Reinhold Niebuhr. New York, Charles Scribner's Sons, 1937. \$2.00.

Reinhold Niebuhr has the rarely combined gifts of deep insight, apt illustration and sustained brilliancy in writing. His books, like his sermons, are all on one theme, but there is a freshness about each. His theme is the reconciliation between a transcendent God and "fallen" man by the miracle of grace. So, that is, in the language of theology. Philosophically speaking, it is the dialectical union of opposites: absolute essence and relative, changing existence. His message is that man is inescapably bound by the law of God to do the impossible—which becomes possible only as something occurs quite outside the natural order; hence all naturalistic or humanistic religion is illusory and abortive. If charged with being a dualist Dr. Niebuhr can reply that his opposites do not stand

apart in separate worlds but become ultimately unified. If charged, as he repeatedly is, with being a pessimist he may perhaps reply in words that Dr. Fosdick has used on occasion: "All prophecy begins with a note of doom."

The "tragedy" of which Dr. Niebuhr writes is given in the perpetual frustration of man's effort to return to God because of his sinful nature—in the contradiction between the divine and the human. The "beyond" is realized in the miracle that brings them together. False religion is continually seeking a short route to this "beyond" by offering a spurious security that is "prematurely appropriated and corrupted so that it assures man peace in his sins and not through the forgiveness of his sins." Thus democracy is lifted to the level of an ultimate, though, in fact, it "may be little more than the luxury of a stable civilization" in which social conflict has been for the time being mitigated. Dr. Niebuhr distrusts optimism more than despair, though both are enemies of faith. "Ultimate salvation is not a moral possibility." The Kingdom of God "lies beyond history." He guards himself, however, against the criticism so often aimed at the neo-orthodoxy by asserting the actual, though relative, values of humanism and the positive virtues of a moral as against an immoral life.

The book is especially illuminating in its exposition of myth as used in the dialectical theology. Thus the meaning of the Tower of Babel, and the Resurrection of the Body are set forth in the terms of the author's principal thesis, which is fairly well comprehended in a single quotation: "Ultimate confidence in the goodness of life can . . . not rest upon confidence in the goodness of man. If that is where it rests it is an optimism which will suffer ultimate disillusionment. Romanticism will be transmuted into cynicism, as it has always been in the world's history. The faith of a Christian is something quite different from this optimism. It is trust in God, in a good God who created a good world, though the world is not now good; in a good God, powerful and good enough finally to destroy the evil that men do and redeem them of their sins. This kind of faith is not optimism. It does not, in fact, arise until optimism breaks down and men cease to trust in themselves that they are righteous."

Faith in an Age of Fact: A New Religious Outlook. By Edward H. Reisner. New York, Farrar & Rinehart, 1937. \$1.50.

Quite apart from the merit a reader may find in Dr. Reisner's thesis, all students of religion should feel indebted to him for a clear, concise and readable statement of a naturalistic religious faith. The author is professor of education in Teachers College, Columbia University, and has long been a student of religion. The book is in sharp contrast to Dr. Niebuhr's, reviewed above, and indeed may be taken as an example of the "humanistic" religious outlook against which the latter so vigorously contends. For whatever terms may be used to define the religion expounded in *Beyond Tragedy* it is clearly supernaturalistic and anti-empirical. Dr. Reisner, on the other hand, outlines the basis of a religious faith the setting of which is "aggressively scientific," one that "bears somewhat the same relation to modernism that modernism bears to fundamentalism." He calls it religion, not merely philosophy, because it is a "way in which men lay hold upon life." His attitude toward the mythologies of the Hebrew-Christian tradition is that of the present-day intellectual: he regards them as pre-scientific, whereas the

sophisticated theology of neo-orthodoxy regards them as post-scientific.

Dr. Reisner thinks that the current formulations of liberal Christianity represent but a timid and partial adoption of the modern scientific point of view and that to be acceptable to a modern mind religion must be empirically derived and defended. Yet it will be as anti-mechanistic as any orthodox system. Man finds in science no ultimate answers to his questions about the universe and his place in it. "But there it is before him, and in its presence he is inarticulate and bows down with wonder and awe." Although a man of science "may not be able to say the name of God," yet "the experience which called forth that name remains."

This naturalistic religion is not to be understood as primarily critical and negative. Quite the contrary. It has made peace with science; it is oriented toward a definite body of religious tradition; it views man as an organic whole, capable of purposeful achievement; it regards the world as progressively redeemable; it affirms life as good; and it radiates social faith. The program evolved out of it by Dr. Reisner reads like the "Social Ideals of the Churches."

Without prejudice as to the current controversy between those who favor a naturalistic, and those who insist on a supernaturalistic approach to religion, one may say that multitudes of American Christians find the religion Dr. Reisner sketches more acceptable than any of the orthodox formulations. No matter how erroneous one may consider it, he can ill afford to be without an understanding of it if he would sense the religious mood of a substantial part of the American community.

The Validity of Religious Experience. By Albert C. Knudson. New York, Abingdon Press, 1937. \$2.00.

Here is another contrast for the reader who is interested in comparing current views of religion. Dr. Knudson, who is dean of the Boston University School of Theology, writes from the viewpoint of what is called liberal Christianity. His position, while opposed to naturalism, is also opposed to the Barthian insistence on an antagonism between experience and faith. He quotes with disapproval Emil Brunner's statement that "believing God is the antithesis of experiencing God." He takes his stand upon experience, which the neo-orthodox movement tends to disparage, but it is not the "experience" of the pragmatic school. Rather, it is a phenomenon of consciousness involving a clearly defined subject-object relationship.

But while God as the object of religious experience is an objective reality, there can be no certainty as some of the mystics maintain that what is experienced has objective reality. What ground of certainty there is in religious experience rests, precisely as all sense perception rests, on the trustworthiness of our psychological processes. For no kind of experience has existence apart from thought, and hence it is impossible to exclude the possibility of error. "The fact is that absolute certainty in religious belief is a theological 'will-o'-the-wisp'." This means that Otto's concept of the "numinous" as something immediate and inerrant must be rejected. At the same time, religious experience has "autonomous validity"; it is not dependent on any rational or sensory validation.

The devaluation of human nature so conspicuous in current theological writing, Dr. Knudson is wary of since it "may have a deadening effect on the moral will" and may lead to contentment with the "ordinary moral standards of the day." The insistence of Barthian thinkers on

the absolute sinfulness of man he calls "a piece of closet theologizing." On the other hand, sin is real and furnishes a factual need of salvation.

All this is said about religious experience in general, the validity of which is thus found to rest on the "native religious endowment of the human spirit." Christian experience is not different, ultimately, in kind from any other religious experience. Christianity is not uniquely divine, but a "mountain peak" in the range of religious aspiration. "It is the climax of the natural, not its antithesis."

From the neo-orthodox point of view this would seem to give the case away. Barth would undoubtedly call Dr. Knudson a humanist. Indeed, it may be contended that his position, at the end, is nearer to Dr. Reisner's than to Dr. Niebuhr's.

Creative Pioneers. By Sherwood Eddy and Kirby Page. New York, Association Press, 1937. \$1.50, cloth; 50 cents, paper.

Of all our modern prophets, few have "made the dent" on church and society that Sherwood Eddy and Kirby Page have made. They speak for the consciences of many more men and women than are ready to follow them, somewhat as Norman Thomas speaks for the consciences of millions who do not vote for him.

This latest volume cannot be dismissed as "another book for youth." The authors tilt against the idea that there is no frontier left for pioneering. And, at least so far as this reviewer is concerned, the idea is completely demolished. The subtitle gives an accurate idea of the scope of the book: "Building a New Society Through Adventurous Vocations and Avocations on the Frontiers of Industrial Relations, the Political Movement, the Cooperative Movement, Race Relations, and Socialized Religion."

When industry is discussed, the prevailing system is indicted by citing the data on dire poverty for millions, the concentration of wealth, autocratic management and inability to distribute goods. The plea is for democracy in industry. The chapter closes, as do the others, with short biographies. Sketches are given of the careers of Powers Hapgood, the Harvard graduate, who has spent his life in the labor movement; Sidney Hillman, who was working as a cutter with Hart, Schaffner and Marx when the great strike broke in 1910, and who has since emerged as one of labor's statesmen; John L. Lewis, of the United Mine Workers, who is now the leader of the C. I. O. The authors do not believe that deliverance will come from one class alone. "We shall need pioneers among employers and executives as well as in the ranks of labor." They disagree on some points with every person written up, and they do not vouch for their futures.

In political action, these writers are, of course, leftist. They are convinced that "the old world is dying all about us." They want a social order far different from the one that we have had in the United States. We must be willing to give up the unsocial individualism of the past, they contend, and much of the kind of freedom that went with it. We must enter upon a new freedom by becoming willing to take part in the new discipline of social cooperation. They favor "public ownership of the primary means of production and distribution." The goal is a "socialized, planned economy where all own, operate, and share collectively in the means of production." Private ownership and operation of agricultural land should be continued, "at least until more evidence is at hand of

the superior advantages of common ownership" in farming.

The very brief estimate of the significance of the career of Franklin D. Roosevelt is worth noting. Although disagreeing fundamentally with the President, they pay high tribute to him as an educator. The biographical notes of the chapter on political action are about Jerry Voorhis, Representative from the twelfth district of California, George W. Norris, United States Senator from Nebraska, and Norman Thomas, Socialist leader.

The chapter on the cooperatives tells about developments in Europe and the United States, and gives the story of the life of Sam Franklin who manages the Delta Cooperative Farm, near Hillhouse, now named Rochdale, Mississippi. There is a frank treatment of the present situation in race relations, including the economic factors that influence war and peace between races. The biography is that of Charlotte Hawkins Brown, well-known Negro educator.

The book closes with discussions of pioneering vocations and avocations, including the opportunities to achieve "socialized religion." Here there were several collaborators. E. C. Lindeman, for example, supplied an inclusive definition of "social work" and stated what he regarded as the qualifications of a social worker. The work of the American Friends Service Committee is described. The ultimate sources of power for creative pioneers are declared to be found in socialized religion.

Here youth may find both challenges and practical suggestions. No glowing promises are made to those who would take up "creative pioneering". The implication seems to be that prophets are still often hungry, lonely, unrewarded, and stoned to death. B. Y. L.

Religion and Public Affairs. Edited by Harris Franklin Rall. New York, The Macmillan Company, 1937. \$2.00.

This volume written in honor of Bishop Francis J. McConnell and marking completion of twenty-five years of his service as a bishop in the Methodist Episcopal Church is a combination of biographic record and personal interpretation with an account of what has happened in those areas of religious and social ministry in which Bishop McConnell has been engaged during the past quarter century.

Heber Blankenhorn, who directed the field work in the great Interchurch steel strike investigation, writes of the revelations in that epoch-making report and shows how it anticipated in its findings and recommendations subsequent revelations of governmental inquiries and belated governmental action.

Roger Baldwin, director of the American Civil Liberties Union, writes concerning the cause of democracy and freedom. Samuel Guy Inman draws a picture of the present policy of the United States in relation to Latin America which reflects Bishop McConnell's own labors in that area.

Professor Radhakrishnan of Oxford University, in the chapter on East and West, writes revealingly of both the contrasting and the common elements in Eastern and Western contemporary culture. He welcomes what he calls the "decay of organized supernaturalism" as a preparation for the spiritual unity of mankind.

Bishop McConnell's contribution to the philosophy known as personalism is discussed by Professor Edgar S. Brightman of Boston University. It is a discriminating discussion of two kinds of social philosophy—"posi-

tivistic" and "metaphysical". Bishop McConnell belongs to the latter group. His philosophy is "a kind of idealism which treats personality as the key to the real, and asserts that all being—in man, in nature, and in God—is personal in character." A striking statement is quoted from one of the Bishop's writings: "It may be that the relation of member to member in the organism is such that God himself cannot work upon one life until other lives are touched and aroused."

Dr. George A. Coe writes of the public mind and the factors in the making of opinion. He remarks that Bishop McConnell has never been charged with being a propagandist. His quiet insistence on reason and devotion to fact has given him always the character of an educator.

Dr. Rall contributes a final chapter on social change giving the criteria of democracy as faith in man, devotion to freedom and emphasis upon obligation rather than upon individual rights. The rôle of religion in social change is to furnish a "basic faith," "moral ideals and insights," and a dynamic that can recreate human life.

Christianity and the Individual in a World of Crowds. By Halford E. Luccock, Nashville, Tenn., Cokesbury Press, 1937. \$1.50.

The Jarrell Lectures at Emory University for January, 1936, are presented in this volume. Dr. Luccock pleads in his usual forceful, sententious way for a fresh consideration of the place of the individual in a world where so much contemporary thinking is collectivistic. "We ought not to forget," he says, "that it is also possible to make a preoccupation with social and economic questions a means of escape from the baffling and crucial task of the transformation of character." But, he insists, "good men, in a thoroughly Christian sense, are those set on making love and brotherhood social realities." The completion of his thought is indicated in the final test of any social system, which is "its effect on individuals, the scope which it gives for the fulfillment of personality." These two foci of his thesis are apparent throughout. The "great paradox of our time" lies in the fact that only "an extension of social control will be able to realize the fulfillment of individual life."

The major question confronting religion is thus posed: "Why does belief in God result in some who hold it in self-forgetting struggle for others, and in some others never disturbs a serene complacency in the face of powerful evils?" Dr. Luccock finds a part, at least, of the answer in the fact that many persons entertain an idea of God that lacks ethical content. His theological orientation, a matter increasingly important to note in any writer on Christianity, is revealed in this sentence: "To me there seems to be much more genuine hope for faith along the way of the examination of values in human experience, than by way of Barthianism with its dogmatism, its disparagement of reason, its aloofness from crucial human struggles."

Our Changing Churches. By Joseph Van Vleck, Jr. New York, Association Press, 1937. \$2.25.

Professor Van Vleck himself describes this "study of church leadership" as "only a beginning." Nevertheless his book is compact, comprehensive, important. We have here a study of pastoral leadership as it has been developed by American Protestant churches and of various

factors that condition the leadership. The book opens with a digest of certain characteristics of both local churches and their national organizations. Swift social changes have left their mark upon churches. Traditions are being questioned and discarded. Protestant religious journals, for example, lost circulation steadily between 1910 and 1930. "Large numbers of church members are openly critical of the methods that churches have been employing in mission fields. . . ." Urban life has modified religious faith, but is not destroying it.

The minister exercises various forms of leadership; for example, organizational, ethical and community. The situations he confronts are complex. Also, "the church is on the growing edge of that phase of human culture concerned with socialization; it is a place for pioneering in democracy." Many ministers are obviously unprepared for their functions. Many laymen are obviously complacent. Other laymen see the state of affairs but prefer to be inactive.

Many and great are the issues considered in this book. Three patterns of ministerial leadership are considered—priestly, individualist and democratic. There is also a philosophical discussion of democratic religion, which is treated as a "new phenomenon." "It is possible that the development of social solidarity will thwart individuality until a revolt against too close social control takes place. Again, it is possible that man is not ready to live without dogmatic leadership, and the absence of dogmatism in democratic churches may contribute to a cultural decline." Important questions are posed. For example, does the rise of Fascism indicate "a loss of faith in the possibilities of further social advance at this time?"

A review of various inquiries among both clergy and laity indicates uncertainty among them as to the function of the contemporary church. "The scarcity of succinct statements of church function is quite marked." Yet church leaders must day by day "make choices that re-define the functions they are performing." "Perhaps the hour of crisis is at hand."

There is much demand among laity for doctrinal change. Many churches are half liberal and half conservative, which in itself is an indication of change. "It calls for close understanding of how laymen feel and think." A consideration of "distance between laymen and clergy" results in no clear cut conclusions but in many questions that indicate how difficult pastoral leadership is in a time of social transition and controversy. Finally, there are the "demands of youth." Youth are stated to be demanding of the church more emphasis on social amelioration, doctrinal changes compatible with scientific knowledge, ethical standards in terms of contemporary society and a voice in the administration of church affairs. B. Y. L.

Christianity—and Our World. By John Bennett. New York, Association Press, 1936. 50 cents.

Jesus. By Mary Ely Lyman. New York, Association Press, 1937. 50 cents.

God. By Walter M. Horton. New York, Association Press, 1937. 50 cents.

Religious Living. By Georgia Harkness. New York, Association Press, 1937. 50 cents.

"Little but mighty" are these books which are the first of a series known as the Hazen Books on Religion, sponsored by the Edward W. Hazen Foundation. Their purpose is "to present simply, compactly, and inexpensively a number of the best available interpretations of the

Christian philosophy as a guide to Christian living today."

Professor Bennett writes of "Christianity and Secularism," "The Christian Ethic and the Moral Confusion," "Christianity and the Economic Order," "Christianity and the New Tyranny." He condenses the product of much thinking into a few pages. Perhaps the significance of the book may be indicated by stating that it was widely used by the churches in a number of countries in preparation for the recently held Oxford Conference.

There continues to be a making of many books concerning Jesus, indicating a constant search for the significance of his life and teaching. In large part it is going on outside the theological world, among lay men and women with varied religious experience. Mrs. Lyman's volume "has as its purpose the examination of the life and teaching of Jesus with a view to the discovery of his meaning for us." Such a task involves the consideration of two types of questions. One concerns what Jesus actually did and taught; the other asks whether teachings given out in Palestine 2,000 years ago have any unique value for our complicated and technical world. Mrs. Lyman undertakes to interpret the quality of the experience of Jesus and concludes with a statement of his present meaning. "Through all these centuries of change the figure of Jesus has had its greatest significance through the fact of his creative moral power. Through him new values have been seen in the new times."

Professor Horton considers "Gods Many and Lords Many," "The Christian Idea of God," "Reasons for Believing in the Christian God," and "Living in Accord With God's Will." "The quest for God is the quest for an ideal Source of Help and Object of Devotion: a being so much greater, more enduring, and more worthful than ourselves that we may confidently lean on it for support and unreservedly give ourselves to its service."

Professor Horton also ranges widely and summarizes expertly. He considers many difficulties frankly. He recognizes that certain concepts have never yet been stated adequately by any Christian thinker. On the second last page we find the following: "There are many paths to the presence of God, conventional and unconventional, various enough so that men of every temperament can find their way to him from where they are."

Professor Harkness' book has a distinctly practical aim. It opens with a recognition that our age is marked by lack of a sense of direction. This is manifesting itself in "uncertainty, frustration, and inner conflict. . . ." Her book is addressed to those individuals who think they ought not to be indifferent to religion but who do not know the ways and means of laying hold upon it and its values. Miss Harkness considers first, "What Is Religious Living?" Then she takes up "Obstacles to Religious Living," "Beginnings in Religious Living," and "Growth in Power."

All these books contain brief and valuable bibliographies. B. Y. L.

The Choice Before Us. By E. Stanley Jones. New York, Abingdon Press, 1937. \$1.50.

This dynamic book is important for many reasons. It is evidence of the spiritual pilgrimage of Stanley Jones. Long known as an evangelist, he must be described now as a social evangelist, or an evangelist who thinks economic life as truly an object of redemption as the individual. He begins by saying not that the Christian world will have a rude awakening but that it has already had it. Religious leaders once thought they had a special province of

their own named "the spiritual." This tended toward smugness. The spiritual "is deeply and fundamentally affected by the economic basis of life." Dr. Jones also pays his respects to "the smugness of the devotional." We have found, he says, "that God is not in the place we thought he was, namely, in the apart. He is bound up with life. He is in its struggles, its pains, yes, in its very sins and failures, and suffers in them." Dr. Jones weighs Nazism, Fascism and Communism against the great values of Christianity, states why he objects to these systems and contends that the key to the unity of mankind is in the great idea of the Kingdom of God.

While confessing that the missionary is not the person to declare the details of a concrete program, Dr. Jones speaks again and again of the necessity of our developing cooperativeness in all aspects of our economic life. Religious leaders often leave concrete programs to technical people or experts or the economic leaders themselves. But these are not adequate program makers, either. Is it not necessary to have programs that are the result of both religious motivation and technical skill? Dr. Jones thinks so. He has become a new—and an old—type of missionary. If the missionary forces of the world will follow Dr. Jones when he declares that the building of a cooperative order is a missionary task, there may be both spiritual and economic movements in the world such as we have not seen before. B. Y. L.

The Exploration of the Inner World. By Anton T. Boisen. Chicago, Willett, Clark, and Co., 1936. \$3.50.

This is a pioneer work of exceptional merit in the field between medicine, psychology and religion, too frequently separated by specialisms. Its significance lies in the kind of inner world which the author investigates, disregarding precedents and making his way in his own fashion. He restores to the inner life all its privileges and values, in contrast with the typical medical assumption that religious experience is an illusion. He draws upon psychology without succumbing to any technical viewpoint. His success in following his own experience as a clue offsets the notion that no man can analyze himself. For him there is no chasm between mental disorders and normal living; he has even passed through supposedly incurable insanity to a point where he can safely generalize both his failures and his successes.

The long process began with what Boisen calls a "precocious sexual sensitivity" dating from his fourth year, followed in youth by a seriously upsetting love-affair, a desperate struggle for salvation, and later a mental disorder classified as catatonic dementia praecox. In the hospital to which he was consigned for a while there began the intensive study of mental disorders in relation to religious experience which gave him the subject-matter for his exceedingly fruitful analyses. The prime result is a theory of human trouble which he deems applicable to all cases in which this intimate relationship prevails.

First of all, suffering is remedial. It implies disorganization of the patient's or religionist's mental world. The resource is to penetrate the conflict entailed in any setback or failure to learn what forces are at work. These forces are not mechanical. "Meaning, and not mechanism, is the significant thing in mental illness." Whether it is the upheaval which spurred the Apostle Paul, persecuting the Christians, the experiences of George Fox, or the disturbances suffered by any commonplace person

whose career will never be known by the world, the situation is essentially the same. Life is for fullness or abundance, for success. "An urge not alone due to ourselves drives us on. Cataclysmic experiences may intervene to the limit. The powerful urge to "something better" will still drive us on. Every episode touching the soul to its depths is a "problem-experience" the value of which consists in the meaning to be brought out of it, when, for example, Saul the persecutor becomes Paul the great apostle, when ultimate loyalties are discerned.

The individual's own picture of himself is not then to be discounted, as so many hold in our day who have reduced psychology to meagerness. The secret does not lie in some hidden complex in the Freudian unconscious. Sex is important, but it is not everything. Insanity as a problem may be far more religious than medical. Two forces are in conflict in any event, and one of these must gain the ascendancy. The emotional experiences which specialists so readily misjudge may be constructive and purposive. The clue is discoverable, amidst a central change which is to displace chaos in the world within. This means due attention given to values, to the mental attitude that is most efficacious, the experiences which can best yield a philosophy of life.

As student of the psychology of religion, chaplain, patient, analyst of special cases, and teacher of those who are preparing for ministry in pastoral psychology, the author has had opportunity to carry out and prove his thesis.

The medical sceptic will hereafter find no justification for identifying religious experience, unheard, with mental disorder. The mental symptoms call for as adequate a study in the field of such experience as that of competent medical diagnosis of the organic and functional conditions. Hence there is good reason for sympathetically projecting into the inner world without presuppositions as to the reality of religious objects. Even if in some degree illusory, the sufferer's ideas are significant, for example those by which he endeavors to orient his relation to the cosmos. To win his intelligence, that you may aid in restoring him to health, sanity, freedom from conflict, you must bring fundamental truth to bear, truth for his whole nature. Frankness in facing life's deepest issues, like Boisen's in wrestling with his love-affair, is to prepare the way for clear awareness of what is real or enduring. Plainly, the consultant must first have reinstated the patient's inner life in its primacy if this has ever been lost, he must have "found himself" in some degree so that, regarding life from within-outward, he will be able to awaken people to this same insight. For Boisen religion offers the greatest incentive for pushing through whatever conflict envelops the soul: its realities are highest, its energies most potent, its values most profound. Boisen keeps as close to verifiable evidences as possible. Hence the critic who is inclined to raise objections is invited to try with much persistence to utilize the guiding principle of this book: the profoundly significant relation between failures and successes in so far as these entail what is ultimately worth while. Boisen's book may be said to be the best corrective of psychoanalysis. It is at least one of the best constructive studies in the psychology of religion since James' *Varieties of Religious Experience*. H. W. D.

(The reviewer is Dr. Horatio W. Dresser, consultant in psychology, Associated Clinic of Religion and Medicine, Brooklyn, N. Y.)

THE CHURCH WITH THE CHIMES

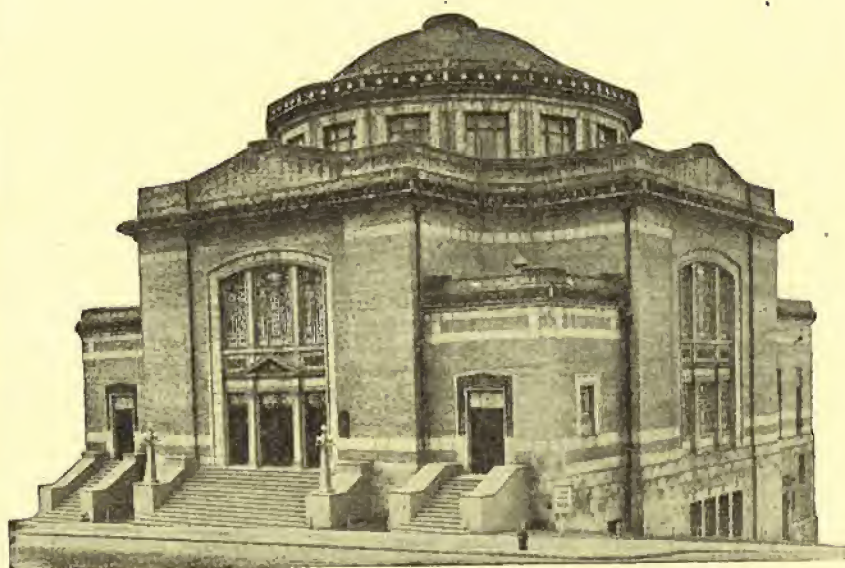
First Methodist Episcopal Church

FIFTH AVENUE AT MARION STREET

MAin 7278

SEATTLE, WASHINGTON.

(First Organized Church in Seattle)



Church Staff

Pastor.....	JOHN B. MAGEE, D.D.	Church Visitor.....	MRS. ALMEADA OTT
Assoc. Pastor.....	CYRUS A. WRIGHT, D.D.	Choir Director.....	GRAHAM MORGAN
Dir. Edu. & Rec.....	HARRY E. WILSON	Organist.....	WALTER REYNOLDS, A.A.G.O.
Off. and Pastor's Sec.....	MARIAN TUCKER	Sexton.....	WM. SPRENGLE
Bookkeeper and Sec'y.....	GLADYS HARDING	Caretaker.....	ERNEST OLSON

General Supervision

Bishop	TITUS LOWE, D.D., LL.D.
District Superintendent.....	CHAS. MacCAUGHEY, D.D.

Representatives Abroad

DR. MARMADUKE AND ANNA DODSWORTH.....	Penang, Straits Settlements
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(This Church affiliated with the Council of Churches)

Morning Worship Eleven o'clock

RINGING OF THE STEWART TOWER CHIMES (10:45 A.M.)

ORGAN PRELUDE—"Prelude in E".....G. Karganoff

PROCESSIONAL HYMN No. 1—"Holy, Holy, Holy"

(As the Choir enters, the congregation will stand and unite singing with them at the second stanza. At the close of the hymn let the people be seated.)

INTROIT

SILENT PRAYER

WORDS OF ASSURANCE

THE LORD'S PRAYER—Spoken by the People

HYMN No. 19—"Let All on Earth Their Voices Raise".....People Standing

AFFIRMATION OF FAITH, Page 512

ANTHEM—"Judge Me, O God".....Mendelssohn
The Temple Chorus

SCRIPTURE READING—Thirteenth Sunday, First Reading, Page 577.....People Standing

GLORIA PATRI

PRAYER—With Choral Response

HYMN No. 73—"Be Still, My Soul, Be Still".....People Standing

THE PRESENTATION OF OFFERINGS

ANTHEM—"Jerusalem" (Galla)Gounod
Mrs. Socolofsky and The Temple Chorus

SERMON—"WHAT JESUS BELIEVED ABOUT REDEMPTION".....The Minister

SOPRANO SOLO—"I Know that My Redeemer Liveth".....Knapp
Mrs. VeOna Socolofsky

BENEDICTION—ECHO ORGAN CHIMES

ORGAN POSTLUDE—"Allegretto" (Pastorale).....Henri Deshayes



Evening Worship Seven-thirty o'clock

A SYMPHONIOUS SERVICE

These Hours of Evening Worship Are Different

If you haven't been to Evening Worship for a long time, come tonight and catch the spirit of Praise, Prayer, Poetry and Proclamation

KIRBY PAGE, Speaking

The Pastor

Dr. Magee will meet the friends at the center door following both services. Office hours, because of other calls, 1:30 to 2:30 daily, except Saturday, by appointment only.

* Ushers seat people only as indicated by (*), or during singing of hymns.

The Events of the Week

SUNDAY—

Church School	9:45 A.M.
Morning Worship	11:00 A.M.
Junior Church	11:00 A.M.
Filipino Christian Fellowship....	3:00 P.M.
Epworth Leagues—	
Social Hour	5:30 P.M.
Devotional Service	6:15 P.M.
Meditation and Prayer Group—	
Mr. Wilson's Study.....	6:30 P.M.
Evening Worship	7:30 P.M.

FORUM LEAGUE

Tonight—

a timely subject, "The Religious Significance of Recent Events in Europe."

a well-informed and interesting speaker, Mr. Bert Mitchell, of the Washington Institute of Technology, the Y. M. C. A. School.

and a cordial welcome not only for all Forum members, past and present, but for all young business people.

OMICRON THETA LEAGUE (College-age Young People)

An old proverb reads, "A man, like a watch, is valued according to his going,—"(to league). A good league goer is sure to be a person of high value, and you'll be sorry if you don't come tonight. Warren Vereide, inspired by the Spokane conference, will bring a most interesting message; there will also be special devotions. You're coming, aren't you! Surely, and be sure to bring a friend.

HI-SCHOOL LEAGUE

Tonight we will have the first of three Pre-Easter services. The subject will be "The Upper Room and the Garden of Gethsemane," using three great masterpieces of art: De Vinci's "The Last Supper," Copping's "This Do in Remembrance of Me," Hofmann's "Christ in Gethsemane." Mr. Wilson will have charge of the service, assisted by Elaine James, Elizabeth Strelie, Betty Cassel and Ralph Cole.

Hi-Schoolers are urged not to miss any of these services.

TUESDAY—

LENTEN SERVICE

We feel sorry that all of our women are not enjoying the Lenten Services on each Tuesday from 11 to 12 o'clock in the Blaine Room. However, the attendance is fine and the service a real spiritual blessing.

"Two Lowly Men—Simon, the Cross Bearer, and Dysmas, the Penitent Thief," will be the subject of Mr. Wilson's talk, which will be followed by a devotional period led by Mrs. Elcena Taggart.

WEDNESDAY—

THREE-PLUS-ONE LUNCHEON

On March 30, at 12.30, the ladies of the church and their friends will meet for a Three Plus One Missionary Luncheon, that is, three old members and one new member at each table. Following luncheon an inspirational program in keeping with the Lenten Season will be given. Anyone interested in the missionary program of the church will not want to miss this affair and they will be cordially welcome.

For further information call Mrs. George Osborn at PProspect 5250, or Mrs. Carl Anderson, KEnwood 2197.

THURSDAY—

FELLOWSHIP DINNER HOUR

The Fellowship Dinner will be held at 6:15 Thursday evening, for which reservations must be made in advance.

The Educational Feature, in charge of Mr. Wilson, will be the picture, "Christ, the Prisoner," using Munkacsy's famous full length portrait of Jesus standing, with His hands bound, facing His accusers.

Dr. Magee will bring a Lenten Message for the evening devotional hour.

HANDEL-BACH FESTIVAL

One of the finest musical offerings ever presented in Seattle will be the Handel-Bach Lenten Festival this Thursday evening. The Festival will start at 8:30 sharp and our people must remember that this production is receiving the most enthusiastic City-wide attention from all religious and musical circles, and it will be necessary to come early in order to obtain a seat. Tickets are fifty cents, plus the tax.

In addition to our own Temple Chorus, the Amphion Society and fourteen artists from the Seattle Symphony will take part. This is a concert that none of First Church members can afford to miss.

FRIDAY—

W. F. C.

The regular meeting of the World Friendship Circle will be held in the middle room of the Blaine Balcony. Business meeting at 5:15, dinner at 5:45, devotional and study meeting at 6:15. We want every girl present for a very important business meeting at 5 o'clock. Remember February Calendar Funds.

CHILDREN'S EVENING

4:45—Song Service.

5:00—Activities and Classes.

5:45—Supper.

6:15—Junior Missionary Group meetings.

7:30—George O'Brien in "Park Avenue Logger," with scenes of Western logging camps. Also a Disney colored cartoon, "Pluto's Quinpuplets."

KIRBY PAGE

Kirby Page is a name, without the necessity of adornment by Doctor's degrees or other artificial designation. As a man with profound depths of Christian conviction he is known to the American public. He is author, lecturer and reformer, but these do not adequately describe his contribution to Christian thought and action. We may not always see eye to eye with him in everything, but we admire him for his courageous stand and clear-cut reasoning. We welcome him to the pulpit tonight, and shall be glad to listen to him as learners at the feet of one who is worthy of our respect and admiration.

NEXT SUNDAY MORNING

"What Jesus Believed About the Cross" will be Dr. Magee's subject next Sunday morning.

In the evening the Tacoma Oratorio Society, of some sixty voices, under the direction of Mr. J. W. Bixel, assisted by some excellent soloists, will present Beethoven's grand oratorio, "The Missa Solemnis" in our church. This will be a great treat of which our people should take advantage.

THE ROMANCE OF METHODISM

Do not forget to listen again tonight, over Station KVI, at 9 o'clock, to this fine Methodist program. Many complimentary remarks were made by those who listened in last Sunday night at the opening of the series. Be one of those who know what a fine program the Methodists of the Northwest can put on over the radio.

LISTEN TO "IT CAN HAPPEN HERE"
—KOL—SATURDAY, 6 TO 6:15 P.M.

CONTRIBUTION ENVELOPES

For the convenience of all regular contributors the assigned cartons of envelopes, for the next year, are in the main vestibule of the church. Please secure your package before leaving the church this morning. To facilitate the work of the secretaries your cooperation is solicited. Miss Gladys Harding will be in attendance to assist you. Your attention to this detail will be greatly appreciated.

OUR JAPANESE FRIENDS

The young people of our Japanese Methodist Church are sponsoring a Benefit Musical on Friday, April 8, at 8:15 P.M., at the Japanese Church, Fourteenth Avenue and Main Street. Tickets will be available at our own church from either Miss Harding or Miss Tucker. Prices. Adults 35 cents; children under 12, 20 cents.

The benefit is to raise funds to clear all expenses for the fiscal year.

THE APRON STYLE SHOW TEA

On April 27, Chapter C, Leonard Club, is having an Apron Style Show Tea which all the women of the church will want to attend. The price of admission is 25 cents, OR an apron. Prizes will be given for the most attractive apron, the one which cost the least to make and also for the most practical. So all the experts with a needle better put your best efforts forth and gain one of these mysterious prizes. The tea will be held from 2 until 4:30 p.m.

THE UPPER ROOM

The first of April is almost here. Do you have your copy of the Upper Room to provide you with the fine morning devotionals for the new quarter?

DR. DIFFENDORFER'S BOOKLET

Many of our people did not have an opportunity to purchase the booklet, "CHINA AND JAPAN," to which Dr. Diffendorfer made reference last Sunday morning. We have a few copies left, which sell for only 25c per copy, and they can be purchased at either the morning or evening service, or at the church office. Those who have read his very able interpretation of this situation have found the message enlightening and timely.

FLOWERS ON THE PULPIT

The flowers on the pulpit today are placed there by Mr. and Mrs. Warren H. Lewis and Mr. Burton W. Adkinson, in loving memory of Myra Lewis Adkinson.

**IN MEMORY OF DEPARTED
CHURCH MEMBERS
MRS. JAMES CONNORS
118 17th Avenue North**

THURSDAY NIGHT DINNER COUPON

Please reserve.....plates for the Thursday Night Dinner, 6:15

Name.....

Is this to be a PERMANENT reservation? Yes ☐ No ☐

CITES WEALTH AS WAR CAUSE

U. S. Will Fight on
Foreign Soil, Says
Dr. Kirby Page.

The present international crisis is not so much an opposition of war-like and peaceable nations as of those nations which and those which have not, Dr. Kirby Page, New York city, told members of the St. Joseph County Ministerial association at noon today in the First Baptist church.

Dr. Kirby, internationally known for his research in social justice, asked and answered three questions. In event of war, where will the United States fight? Why will it fight? And should it fight?

The speaker said the next war in which American soldiers are involved will be fought on foreign soil as was the last one. The question of why the nation will fight will be determined, he said, from an economic standpoint. To his last question Dr. Kirby answered that in his opinion religious-minded persons should attempt to work toward alleviation of those conditions which force Japan, Italy and Germany into belligerent attitudes.

This morning Dr. Kirby addressed students of Riley High school on the same subject.

"When we divide the world into war-like and peaceable nations and into economically rich and economically poor nations we find that the two groups are identical," Dr. Kirby said. "This," he added, "is not coincidence. History shows that Britain has been more war-like than Italy, France just as pugnacious as Germany and the United States as war-like as Japan. This situation is not one in which good people deal with wicked ones, but one in which poor people deal with rich ones."

Rev. H. F. Richards, pastor of First Church of the Brethren and president of the Ministerial association, presided at the noon meeting. Robert Rudig, senior student, introduced Dr. Kirby at the Riley High school talk.

Dr. Page will speak at 7:15 p. m. in First Methodist Episcopal church at a leadership training institute sponsored by the St. Joseph county Council of United Churches. He will discuss "Social Justice Through the Dynamic of Christianity" and the session will be open to the public.

Current News Bits From River Park

News for this column should be telephoned to Mrs. Edith Wolfe, 4-8962.

VETERANS TO BUY COATS.

River Park Veterans league, post No. 3, meeting in their hall at 3010 East Mishawaka avenue Monday night, voted to furnish raincoats and hats to the six boy cadets from Nuner school who guard children near the school. The league will sponsor a show at the River Park theater Nov. 17 in cooperation with Joseph Vogel, to finance the project. Clyde Leonard, Capt. Bert Olmstead and Elmer Coil were appointed to make arrangements. Seven new members were reported including Claude Brooks, River Park policeman, as an honorary member. The league will join post No. 4 in a dance Saturday night in German clubhouse, Prairie avenue.

SPAGHETTI SUPPER.

B. R. Clemons, 702 South street, entertained the members of the executive board of the region auxiliary post No. 10 spaghetti supper Monday home. The regular meeting followed. The next executive meeting was planned for Nov. 8 with 5 South 33d

MEETING.

Class of Episcopal... Bingham Monday... securities a... upon the... plea...

BLOWOUT



Chest injuries and a possible loss of control on a curve Monday night, Mishawaka, is Oliver Schroeder, aged 32, rural route No. 2, who was driving north on Main street in Mishawaka Rubber & Woolen Manufacturing company plant. The car careened into a standard with such force that the car was torn from its front axle. Mr. Schroeder, left, and Walter Wittwer, viewing the wreckage in a Mishawaka garage.

Parent-Teacher association will sing.

BIRTHDAY HONORED.

Mrs. Jacob Jaffee, 246 South Ironwood drive, entertained at 6 o'clock dinner Monday night in honor of Mr. Jaffee's birthday. The evening was spent with bridge. Guests were Mr. and Mrs. Neil Butcher and son, Larry, Mrs. Nellie Osborn and sons, Jack and Bud, Mrs. Hilda Paddock and daughter, Nancy Gloria.

ANNOUNCEMENTS.

The Builders' class of River Park Methodist Episcopal church, will entertain with a Halloween party Friday night in the church basement. The losers in a recent membership contest, Dow Puckett, captain, will be hosts.

The art exhibit of 150 reproductions of famous paintings will be shown this afternoon from 4 until 5 o'clock at John F. Nuner school. Wednesday the hours are from 4 until 5 in the afternoon and in the evening living pictures will be portrayed from the stage by Nuner school children.

CHURCH WILL BE HOST AT DINNER

Epworth Memorial Methodist Episcopal church will be host at a family night dinner at 6:30 p. m. Wednesday night in the church. Community singing will open a program which will include devotions by R. G. Foust and a talk by Prof. E. C. Mills, principal of a high school of East Chicago, Ind. L. J. Barrett will be chairman for the dinner which will be prepared by the Women's Guild.

Traffic Convictions

Improper Parking.

J. R. Wheeler, 119 West Colfax avenue, \$1.
Thomas Kalamaras, 1040 West Lindsey street, \$1.
Willard Goehner, Granger, this county, \$1.
Leo Opperman, 549 South Edge-water drive, \$1.

DEPAUW CALLS.



DR. GEORGE E. FRANCIS.

Rev. George E. Francis, D. D., pastor of Grace Methodist Episcopal church, has been selected by the administration of DePauw university, Greencastle, Ind., to preach the sermon at its homecoming reunion service next Sunday morning in the Gobin Memorial Methodist Episcopal church. His pulpit here will be occupied by Rev. Gerald L. Clore, superintendent of the Goodwill Industries, Inc., of St. Joseph county.

MITES HELD FOR MRS. MARIE SIMS

Miss Bernice C. Smith, formerly of Michigan City, Ind., returned today from Michigan City where she attended funeral rites for her mother, Mrs. Marie Sims, of that city. She died last Thursday night. Officiating in funeral services were Rev. Alvin Jasen, a grandson, who is assistant pastor of St. Mary's church, of DePauw, Mich. Assisting in the mass were Rev. Joseph... with Rev. Frank Novak... with served as pallbearers.

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Rodgers Pleads Guilty Stock Deal; Asks

Indicted by the St. Joseph county grand jury in May, 1935, Elmer Rodgers, aged 45, of 505 Washington avenue, pleaded guilty before Superior Judge Bingham Monday to charges of securities and upon the plea...

He, however, followed it attentively. In the midst of the judge's charge to the jury he rose and walked down the aisle and into the bar. Tall, well dressed and well known, the courtroom watched him with a faint quickening of interest. Mr. Glenn Tolliver, like the Basses, was a large landowner and planter. Unlike them he was a gentleman by the local code. By no means a paragon of justice and kindness he nevertheless was not a stranger to these instincts. His tenants trusted him. His white neighbors liked and admired him.

Drawing up a chair he sat down by Eph Gunter.

"Eph," he said, "you don't have to go 'way from here if you don't want to."

"Yas suh," said Eph.

"You were down in Florida with me on that fishing trip we took last fall. It was the week of December 3rd."

"Yas suh," said Eph.

"I'll tell the judge and he'll throw this whole thing out of court. Want me to do it?"

Eph ran his fingers through his hair and cleared his throat and hesitated. Mumbling inarticulate sounds he scraped his chair on the floor and looked acutely distressed. He said nothing.

"You want me to do it, Eph?" asked Mr. Tolliver again.

"Cap'n Glenn," Eph said at last, "I spect you better just let hit be lak hit is. Hit won't do for me to git out of this. I better go on lak Mr. Bass wants. Hit ain't safe for me to git sot free."

"Hell! Why not?" asked Mr. Tolliver.

"Cap'n Glenn, them people got it in for me. Hit won't do for me to come free."

"I see," said Mr. Tolliver, slowly. "Well, all right, Eph, if that's the way you want it. But, by God, I'm going to tell it after you get sent away from here."

"Yas suh," said Eph.

Mr. Tolliver walked back down the aisle and out of the courtroom.

The jury reported ten minutes after it took the case, finding the defendants guilty.

On Saturday morning the judge sentenced Eph and Buster and Charley to three years each in the state penitentiary. A deputy sheriff brought the three men from the jail to the courthouse to hear the sentence. A number of other prisoners were brought over at the same time to hear their sentences. As the line walked back to the jail Eph was the last man in it. He was limping and the deputy sheriff had to prod him with the butt of his pistol to make him keep up.

B O O K S

Page on Page

MUST WE GO TO WAR?—*With a Sub-Title for Women: Must American Women Send Their Men to Fight in Europe or Asia?* By Kirby Page. Farrar & Rinehart, \$1.00.

MUST the men of the United States go to war and must American women send their relatives to fight in Europe or Asia? Twenty years of concentration upon problems of war and peace have gone into the writing of this volume. Fortunately, I have succeeded in prevailing upon the publishers to price the book at half the usual amount charged for a work of this size.

War is not caused by aggressive militarist nations pouncing upon passive and peaceable peoples. The various countries of the earth cannot be divided into warlike and pacific nations. The differences are primarily variations in situation and in time. That which Japan, Italy and Germany are now doing has long been an established habit of their predecessors in empire-building. And their present aggressiveness is no greater than would be displayed by Great Britain, France and the United States if the latter peoples now stood in the shoes of the present aggressors. In support of this proposition, I have piled the evidence mountain high.

Before the world can be made safe for Ethiopia and China, substantial progress must be made in solving three problems: economics, empires and armaments. As highly industrialized nations, Germany, Italy and Japan must maintain continuous and favorable access to the essential economic resources required by modern industry. Less than one-fourth of these essentials are to be found within their own borders. These commodities may be secured from abroad by gift, purchase or theft. Purchase is the only practicable peaceable procedure. But these handicapped countries can buy from abroad only to the extent approximately that they are able to sell abroad. And everywhere they are confronted with high tariff walls erected to keep their goods out of rich purchasing markets.

Nations covet empire for economic and emotional reasons, and it is not enough to concentrate upon the economic problem. The rank and file citizens of England glory in the British Empire. Prestige brings exultation. And so long as the example of empire building is set by other great powers, Germany, Italy and Japan will be subjected to the temptation of provocative example. The late-comers will seek extension of their territories by armed force unless substantial movement is made in the direction of bringing empire to an end. Two methods are available: granting of freedom to areas such as India, and extending the mandate system to the backward portions of present empires. Unless Great Britain and France are willing to move in this direction, the habit they have acquired of conquering and ruling alien peoples will spread destructively.

The present race of armaments increases the threat of war. Who is primarily responsible? The evidence is incontestable. The policy of France and the other allies in attempting to break Germany's power, while increasing their own strength, is directly responsible for the rise of Hitler and the rearming of Germany. America's insistence on a naval ratio which prevents Japan from attacking on this side of the Pacific, but which convinces the Japanese people that they are vulnerable to invasion from the United States, has played an important role in Japan's increase in naval armaments. That plus the thoroughness with which Japan has copied the Monroe Doctrine!

Ethiopia can never be delivered by concentration upon Ethiopia. A prior step must be taken in the form of effective international action designed to solve the problems of economics, empires and armaments. China can never be made safe by concentration upon China. Ethiopia and China are victims today, as Belgium was a victim yesterday, of the world-wide clash of empires. And if another world war comes, primary responsibility will rest upon the favored nations with power enough to bring about peaceable changes.

Upon American Christians rest four terrific responsibilities: to help keep war out of the world; to keep the United States out of a world war; to keep the churches out of the war business; to keep the individual out of war—even if other nations, his own country and his church are all again afflicted with the insane obsession that war is a fit instrument with which to build security and justice and friendship.

A long chapter is devoted to the foreign policy of the United States and to ways of keeping this country out of war. The most important single step is willingness to participate in a world economic conference in such a way as to help relieve economic desperation in Germany, Italy and Japan. And next in significance is willingness to join the World Court and the League of Nations with the determination to make use of Article 19 of the Covenant and to repudiate utterly the armed sanctions of Article 16 in defense of Article 10. Change—not quarantine—is the only road to peace. An abundance of economic data is presented showing both the difficulty and the practicability of the United States staying out of a general war.

Another long section deals with the relationship of church and synagogue to the war system. One chapter contains thirty-one specific suggestions of peace action which may be undertaken by the individual. The concluding chapter is devoted to the problem of civil war, with detailed consideration of the situations in Soviet Russia, Germany and Italy.

A primary purpose in writing this book has been to help prevent this from happening again: "A thirty-centimeter gun may voice the edict of God as truly as the notes of a cooing dove." "I look upon the enlistment of an American soldier as I do on the departure of a missionary for Burma."

KIRBY PAGE.

A Christian Reply to Anti-Semitism

HIS STRUGGLE (*An Answer to Hitler*). By Irene Harand. The Artcraft Press, \$2.50.

A CHRISTIAN who really believes in love, not as a beautiful theory but as absolute in human relations, Madame Harand, a brilliant Catholic of Vienna, is greatly disturbed over the fresh outbreak of anti-Semitism in Europe. Worried is she, not merely on account of the terrible suffering of the Jews, but because Jew-hatred, mostly practiced by Christians, is a disgrace to the Christian church and "debases Christianity."

This valuable book is a plea for justice and humanity and for appreciation of all that the Jews have done for the world. "If," she writes, "the Semites had given us only a Moses and a Jesus, they would have completely fulfilled their cultural mission." Here we see an able Catholic leader defending real Christianity against paganism and hate.

She traces the rise of nazism, especially the growth of the ideas and the development of the propaganda that made Hitler possible. She explodes the myth of the "Protocols of the Elders of Zion" and says: "Without the 'Protocols of the Elders of Zion' the nazis could not have risen to power." As I read that sentence, I thought it was high time to expose that forgery at every opportunity, lest that booklet be again used in America. (I understand it is still being distributed.)

One might use her chapter on "Jewish Idealism and Self-Sacrifice" as devotional reading. Madame Harand is an unusually devout Christian. In that chapter she quotes from Count Henrich von Coudenhove-Kalergi's *Essence of Anti-Semitism*: "Those Jews of the Middle Ages who steadfastly bore all these miseries were not very wise. Like so many of their co-religionists they apparently could have gone over to

Christianity and secretly observed the Mosaic faith; but they did not do that and consequently suffered. In this respect they did not act very shrewdly, and I sincerely regret their attitude. Their perseverance, however, required such colossal heroic courage, such superhuman greatness and such majesty of character that I must bow to these sufferers in deep respect and in boundless admiration."

Ernst Renan wrote: "The greatest work of the 19th century was the destruction of the ghetto." It seems to this reviewer that the greatest shame of the 20th century is likely to be the rebuilding of the ghetto. It already exists, for all practical purposes, in Germany and Poland. Judging from some recent conversations I have heard there are people who would like to erect ghetto walls in free America.

Some of the German Christians who followed Hitler in his Jew-baiting, now find their freedom gone also and their pastors in prison. Love is the heart and soul of Christianity; and hatred of the Jew, hatred of any person or race, is the enemy of Christianity. Not only the enemy of the Christian religion, but of the Christ spirit in one's life. Madame Harand pleads for real Christianity—for justice, truth and love—in her great chapters on "Rabid Nationalism" and "The Jews Look at You."

This is a good book for every Christian—Protestant and Catholic. It is especially worth while for Protestants to read the stirring words of a great Catholic Christian—thrilling evidence of the precious things we have in common.

JAMES M. YARD.

Books in Brief

THE GRACE OF GOD IN FAITH AND PHILOSOPHY. By Leonard Hodgson. Longmans, Green & Company, \$2.40.

Canon Hodgson in these, the Bishop Paddock Lectures for 1936, utilizes not only the knowledge of contemporary British, American and Continental theological attitudes which his secretaryship to the Continuation Committee of the World Conference on Faith and Order has given him but also the results of his long study of the time-honored doctrines of the church. It is in especial the doctrine of the Grace of God which he sets himself first to illuminate from the quarter of modern philosophy and then in turn to exhibit as itself the keystone of the only system of philosophy satisfying to the Christian consciousness. The strength of the book, aside from its erudition, lies in the boldness with which it maintains its cardinal position: that, though the doctrine of grace contains an antimony, calling at once for utter dependence upon God and unremitting moral initiative on the part of man, the Christian will neither, with certain realists, let go the one nor, with the absolute idealists, let go the other horn of the dilemma. He will rather hold the two in tension or, as Continental theologians would be more likely to say, maintain the truth and the counter-truth in dialectic, until the new truth appears—it may be only in eternity—which will resolve them. The Christology of Canon Hodgson seems curiously naive, but one would have to hear him further upon this point before making a judgment. And entirely apart from the Christology, the book is a valuable and convincing contribution to today's thinking.

EDGAR ALLEN POE. By Edward Shanks. The Macmillan Company, \$2.00.

Mr. Shanks writes a critical but unsympathetic biography. He seems almost to grudge the crumbs of praise that he must give. Of course the very fact of writing a biography is a kind of praise, for it is evidence that the author considers his subject worth writing about. No lover of truth will wish for the suppression of unpleasant and discreditable facts about any

STUDENT RELIGIOUS FELLOWSHIP

October 24, 1937

We are indeed happy to present to our friends and guests, Dr. Kirby Page, in a discussion of the theme, "Achieving Social Justice through the Dynamic of Christianity".

PROGRAM

- 3:30 p.m. Address by Kirby Page in rooms 21 and 22.
4:15 p.m. Informal discussion period with the speaker.
5:15 p.m. Recreation for the entire group in the Game Room, in charge of Mamie Van Buskirk...Mabel Cates leading the games.
6:00 p.m. Registration for supper begins just outside rooms 21 and 22. Members please wear your buttons. Guests please sign our register book and take a visitor's card.
6:30 p.m. Fellowship supper in rooms 21 and 22.
7:30 p.m. Supper table program, Marvin Krenk as master of ceremonies; Doug Humble in charge of program. Clarence Osborne, xylophone solos, accompanied by Miss Marshall.
8:00 p.m. Address by Kirby Page in Great Hall.

Organ prelude	Dick Morris
Invocation	Frank Smith
America (first and last stanzas)	
Introduction of speaker	Doug Grim
Address	Kirby Page
Organ interlude	Dick Morris
Concluding worship period	Kirby Page

To cover the necessary expenses involved in bringing Kirby Page to Evanston, a free-will offering will be taken during the organ interlude.

CHURCH DIRECTORY

REV. A. WALTON ROTH, *Pastor*

Study Phone 6096

Manse Phone 3-2223

Manse, 418 Elmwood Ave.

Mr. J. Harlan Steele, *Choir Director*

Mrs. Hazel Weekes Bruce, *Organist*

SESSION—Rev. A. Walton Roth, *Moderator*. A. E. Anderson, Glenn B. Dreisbach, H. A. Herrick, John M. Jones, George S. Knapp, W. A. Lawson, H. B. McCrea, H. F. Nelson, R. A. Weaver, *Elders*. John Steele, *Clerk*.

H. F. Nelson, *Church Treasurer*; Homer A. Herrick, *Financial Secretary*.

TRUSTEES—Carl M. Vancil, *President*. S. S. Boyd, Ralph Campbell, C. D. Johnson, L. G. Kanode, B. J. Miller, W. S. Shehi, C. A. Vancil, L. C. Walters, B. F. Younger.

SUNDAY SCHOOL—G. B. Dreisbach, *Superintendent*. H. B. McCrea, *Secretary*. L. G. Kanode, *Treasurer*. Department Superintendents: Mrs. W. A. Tomlinson, Beginners; Mrs. L. G. Kanode, Primary; Mrs. C. G. Schriver, Cradle Roll.

MEN'S CLUB—H. F. Nelson, *President*.

DORCAS SOCIETY—Mrs. R. A. Weaver, *President*.

DORCAS AUXILIARY—Mrs. John M. Jones, *President*.

WOMAN'S MISSIONARY SOCIETY—Mrs. S. F. Andrews, *President*.

YOUNG PEOPLE'S ORGANIZATIONS

YOUNG PEOPLE'S CHRISTIAN ENDEAVOR—Herbert Marshall, *President*. Rev. and Mrs. A. Walton Roth, *Sponsors*.

SENIOR ENDEAVOR—Miss Harryette Snyder, *President*. Mr. and Mrs. M. H. Davison, *Sponsors*.

JUNIOR ENDEAVOR—Herbert Lamar, *President*. Mr. and Mrs. L. E. Walters, *Sponsors*.

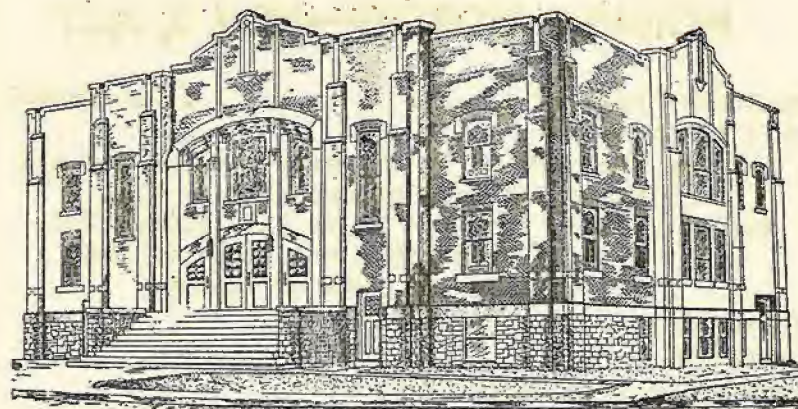
SCOUTMASTER—W. A. Tomlinson; Frank Brady, Charles Fussenegger, *Assistants*.

GIRL SCOUT LEADERS—Mrs. Henry Holst, Mrs. R. C. French, Mrs. W. L. Basham

CUSTODIAN—Kenneth Raub.

REGULAR MEETINGS

Session, Monday after last Sunday; Trustees, first Thursday; Dorcas Society, second Wednesday; Woman's Missionary Society, third Wednesday; Dorcas Auxiliary, fourth Wednesday; H. L. Nelson Class, first Friday; Choir, every Thursday.



POTWIN PRESBYTERIAN CHURCH

REV. A. WALTON ROTH, *Pastor*

Fifth and West Streets
Topeka, Kansas

MORNING WORSHIP—NOV. 7, 1937

Prelude--"Adagio" Handel
Call to Worship

Pastor: The Lord is in his holy temple: let all
the earth keep silence before him.

People: Surely the Lord is in this place. This
is none other than the house of God,
and this is the gate of heaven.

Invocation and Lord's Prayer

Doxology

Responsive Reading--Selection 53

Hymn--149, "Stand Up, Stand Up for Jesus"

Scripture Lesson

Anthem--"Christ in Flanders" Stephens

Pastoral Prayer and Response

Hymn--368, "My Country 'Tis of Thee"

Announcements

Offertory--"Etude in E" Mozart

Solo--"By the Waters of Babylon" Howell
Miss Beth Abel

Sermon--"Does Everyone Want Peace?"

The Silent Minute (Silent Prayer for Peace) *Tape*

Rise - Prayer

Benediction

Choral Response

Postlude--"Triumphal Procession". Morrison

Justice Wm. A. Smith will address the Father and
Son Banquet, Tuesday evening at 6:15. Mr. L. C.
Walters will be toastmaster. Tickets are 35¢ for
fathers and 25 ¢ for sons. If you have not made
reservations speak to any usher or call the pastor.

Our Choir is helping in the purchase of their robes
by sponsoring three pictures at the Co-ed Theatre,
November 16-20. Tickets are 25¢ and may be secured
from any member of the choir. If you can sell tick-
ets, please call Mr. Harlan Steele.

EVENING SERVICE—7:30

Prelude--"At Eventide" Scarmolin

Hymn--154, "Jesus Calls Us"

Prayer

Hymn--128, "Brighten the Corner Where You Are"

Scripture

Prayer

Hymn--208, "Hark! The Herald Angels Sing"

Announcements

Offertory--"Song Without Words". . . Mendelssohn

Special Music

Sermon--"The Simple Life in a Complicated World"

Prayer

Hymn--56, "God Will Take Care of You"

Benediction

Postlude--"Festival March"

Our Centennial Offering from the church and Sunday
School was \$130. This is not as large as was hop-
ed for, so the fund will be kept open for contribu-
tions during the week. Send gifts to the church
or to Mr. Homer A. Herrick, 612 Brooks.

Next Sunday evening, the First Congregational Play-
ers will be here to present two one-act plays. One
is an anti-war play, "Prisoners", written by Mr.
Atkins; and the other is a temperance play, "The
Whirlwind".

Be sure that your birthday appears on the birthday
calendar sponsored by the Sunday School. The money
raised will be used for the general fund and for
Sunday School missions.

Coming Events

National Missions Institute, Thursday, November 18.

Boy Scout Carnival, November 20, Tickets 10¢.

Phil Oliver Choir, Sunday evening, November 28.

Rummage Sale, Throop Hotel, November 19.

RALLY AND
DANCE
FRIDAY NITE

The Owl

Official Publication of the Association

XLIII. Z-38

LOS ANGELES, WEDNESDAY

ROUND SHINGTON

By MARVIN COX

Associated Collegiate Press
(Correspondent)

INGTON, D. C.—Com-
military training in col-
particularly land grant
which receive federal
is often the target for
by peace organizations.
r, the way in which our
students are, in some in-
forced to take military
contrasts strongly with
ner in which young men
ed for war in foreign
s.

Switzerland, Italy, France,
a, Peru, Germany, Al-
d Iraq all young men are
ed to undergo a period of
training. And this is not
nection with college work.
ve to serve a year or more
army, just as do regular

ry service in Turkey is
d as so important that it
ically impossible for a
an to get a job unless he
pleted his military term.

are not always omitted in
for the national defense
nations. For instance, the
s Home Defense Organi-
n Estonia trains young
for their part in war
an organization called the
Guards.

Boy Scout organizations in
untries have been drafted
ry training agencies. Boy
n Brazil, for instance, are
l by the government and
training for war under the
y of War.

ary training is compulsory
ntina between the ages of
21. However, all youths

Page Leads Conference; Sponsored by Y.M., Y.W.

3 Speeches Arranged; Interviews Available

Kirby Page, noted relig-
ious leader, lecturer and
writer, will dominate the Oc-
cidental campus tomorrow
when he arrives to conduct
a previously announced one-
day conference on "Achiev-
ing Social Justice Through
the Dynamic of Christian-
ity". Sponsored by the Y.W.
C.A. and Y.M.C.A., the
day's program will be di-
vided into sessions with Mr.
Page speaking on three dif-
ferent occasions.

Speaks Three Times

Dr. Morgan Odell, in conjunc-
tion with Jane Frampton and
Don Ostrander, Y. W. C. A. and
Y. M. C. A. chairmen, respective-
ly, has arranged for meetings in
the morning, afternoon and eve-
ning. A joint voluntary men and
women's chapel will replace the
usual separate Thursday morning
assemblies. At 12:45, Mr. Page
will speak in the Green Room at
a special faculty-student luncheon.
The conference will be concluded
with an informal gathering of men
and women at 7:15 p. m. in the
women's lounge of the Union.

Besides being the principal
speaker at these three meetings,
Mr. Page will devote the entire
afternoon to personal conferences
with individual students. Any
student desirous of arranging for
one of these interviews may still
do so by seeing Dr. Odell or Don
Ostrander.

Books Rank High

Mr. Page is a singular author-
ity in his field of activity. Edi-



KIRBY PAGE

Author and social evangelist, who
will conduct a conference at
Occidental next week.

Breakfast for Frosh Gridders

Off-Campus Freshmen Especially Invited; Parade Follows

In order that they might give
heartly support to their undefeat-
ed freshman football team, a frosh
breakfast celebration will be held
next Saturday at 9:00 a. m. in
Sycamore Grove. A parade is
also scheduled.

According to King Hamill,
frosh prexy, the event is planned
particularly for off-campus fresh-
men, and is an effort to bind the
on-campus members and the off-
campus members into a smoothly

S. A. I. Bills Alumna for Concert

Miss Alexandra Grow, Pianist, Appears in Benefit Series

Miss Alexandra Grow's
piano concert December 3
will mark the first time that
one of Occidental's alumni
will be presented on the Sig-
ma Alpha Iota Concert Ser-
ies, which is given annually
for the benefit of a scholar-
ship fund in applied music.
According to Shirley Her-
big and Florence Beck, co-
managers of this year's con-
certs, only local and national
artists of outstanding mus-
ical ability are chosen for
the series.

Studied in France

Miss Grow graduated from
Oxy in 1932. While attending
college she was outstanding in
music activities and was the first
S.A.I. president. She is also a
member of the Beta Phi Sorority.
She received the Wooley Scholar-
ship to Paris and two French
summer scholarships to Fontaine-
bleau. While in Paris she studied
with Motte La Croix at the Ecole
Narmale, and at Fontainebleau
with De Creux and Casadeaus.
Miss Grow studied five years with
Alexander Kosloff, piano instruc-
tor at Occidental.

Since her return from Europe,
she has been teaching piano at the
San Bernardino Junior College

are not required to undergo the training. Lots are drawn and the trainees are selected in this manner.

So, after considering the compulsory military service of more militaristic nations, drill two or three times a week in college R.O.T.C. units may not be so bad after all.

* * *

Students of foreign languages, take heed! Able translators could have averted a heated controversy now raging between Artist Rockwell Kent and the federal government. The dispute is over the content of an inscription on a painting Kent made in federal building in Puerto Rico which, it is said, is designed to incite the Puerto Ricans to throw off the rule of the United States. The disputed passage is written in an Eskimo dialect, that the government had tremendous difficulty in translating.

The current issue of the University of Maryland Diamond back editorially criticizes a police court judge for dismissing a case brought by a Maryland senior against a Baltimore liquor dealer, who, allegedly, assaulted the student just before the Maryland-Florida football game.

The student was directing traffic at the game and the Baltimore whiskey salesman, it is said, disliked his actions, got out of his car and gave the student a good (or bad) going over. The judge, when the case came to trial, dismissed the charges, and the Maryland student publication said that the "court handed down a decision which seemingly ignored the right of citizens against those who seek proper redress against those who break the fundamental laws of personal freedom."



Sunday Vespers



Special Thanksgiving program open to public. Dr. Morgan Odell will assist in the service, and music will be supplied by the Chapel Choir with solos from Stanley Taft, Meryl Korn, Alberta Hurst, and Walter E. Hartley on the organ.

tor of The World Tomorrow from 1926 to 1936, and present Contributing Editor of the Christian Century, his fame as an author parallels his other endeavors. Nearly a million copies of his publications have been sold. His works have been translated into

(Continued on page 3)

HilandersSwing out at Rally

Billy McDonald and his Royal Highlanders now playing at the Cafe de Paree, will be featured at the rally Friday morning through the courtesy of the Music Corporation of America.

The Highlanders band features a sophisticated "swing" and romantic rhythm augmented by choruses and glee club arrangements, namely: The Three Midshipmen, male trio, The Highlander's Glee Club, The Rhythm Vendors, swing and comedy songs, and Billy McDonald and Marguerite Lewis as vocalists.

The Three Midshipmen have been featured on the Columbia Broadcasting staff for two years and have been on such well-known programs as Bing Crosby's Woodbury Soap "Blue Monday Jamboree," The Ford "Merry Makers", and Grayco shirt broadcasts.

Billy McDonald has appeared on thirteen trans-continental broadcasts over KHJ; he has recorded twelve sides for Brunswick records, has made motion picture shorts, opened Balboa Rendezvous, and has just returned from a northwest tour. The rally starts at 11:05 a. m.

Women's Glee Club Sings at Glendale

Occidental Women's glee club will sing November 23 for the teachers of the Glendale City Schools at Roosevelt School, Glendale. Dr. Robert Cleland will appear on the same program. The Glee Club will sing "The Island" by Rachmaninoff, "I Couldn't Hear Nobody Pray," by Carpenter, and "Nocturne," by Nobel Cain.

The University of Iowa possesses one professor, in the college of education, who understands the undergraduate mind. He occasionally warns the students, "I think I'll sleep through class time." And he does.

After a short social gathering the class will form the parade at approximately 10:30 a. m. All men who have cars are urged to bring them as transportation is a problem. Decorations on the vehicles will be much appreciated.

Although it is desired that frosh should attend both the breakfast and parade, members are invited to come to either. The cost of the breakfast is 35 cents, meal scrip acceptable.

Jay Whidden's Band Selected for Inter-Frat

Occidental's annual Interfraternity dance is scheduled for December 4, at the Wilshire Ebell Club in Los Angeles. Committee heads are composed of fraternity presidents, Jim Krulish, Alpha Tau Omega, arrangement of place; Malcolm MacClure, Phi Gam, orchestra; Phil Morris, S.A.E. bids; Ralph Richards, Kappa Sig, refreshments and decoration. Bids are \$2.50 per couple, and each Fraternity will receive their designated quota. After many interviews, Jay Whidden's orchestra was finally chosen, and the Wilshire Ebell Club was decided upon as having the desired floor space.

Meetings Aid Asilomar Drive

Interest in Asilomar on Occidental campus is greater this year than ever before. Over thirty college students have already signed up. Asilomar begins the day after Christmas and lasts throughout the week, closing with a New Year's dance.

Cliff Ferrell, who is in charge of Asilomar at Oxy, announces that there will be delegation meetings every week. The time will be announced in chapel, and these meetings are open to everyone interested in Asilomar. Topics will be led by faculty members. These meetings are held to help organize the delegates.

The total cost is twenty-five dollars; fifteen for room and board, five for registration and five for transportation.

Caltech and Occidental will hold a joint banquet of Asilomar delegates to create greater interest.

and privately at the Ingalls Bishop studio. She has also done considerable concert work.

Patrons Pledge Support

Besides single ticket sales to the concerts, the series is supported by Sustaining and Patron Members. Some of those who have already pledged support to the series are: Mr. Charles T. Thorne, Mr. and Mrs. Myron Hunt, H. C. Chambers, Mr. and Mrs. Max Farrand, Mr. and Mrs. Charles H. Prisk, Mr. and Mrs. Walter S. Young, Bishop Bertrand Stevens, Miss Anne Mumford, Mr. and Mrs. C. Harold Hopkins, Dr. Hill Hastings, Mrs. Cornelia Le Boutillier, Mr. and Mrs. Fred McClain, and others.

Next week's Occidental will announce how students may receive concert tickets in exchange for showing their student body fee tickets. This is the first year that such an arrangement has been possible; formerly students attending the concerts paid 35 cents for each concert.

Y. M. Has Meet and Breakfast

Y. M. activities last week-end included the regular meeting which was held last Friday during chapel hour in the Organization room and the freshman breakfast, which was held Sunday morning in the Union. Dr. William S. Hulin spoke on "The Psychology of the Honor System." There were approximately thirty-five people present.

Kappa Sigs Extend Housewarming to

A hearty welcome to all Oxy students is what will be extended by members of the local chapter of Kappa Sigma at their official housewarming, next Saturday night, from eight to twelve.

President Ralph Richards, other officers, the actives and the pledges will be hosts to the student body. From eight to ten, visitors will be shown through the newly remodeled house. From ten to twelve, there will be an informal dance.

Under the direction of Pasadena architect Rose Connor, the extensive program of remodeling took two months. Members moved in on November 8 and since that time have been adding the

Where Do We Stand?

THE PASTORAL letter of our House of Bishops assumes, on the whole, as drastic and uncompromising a stand against war and the present industrial system as has the official representative group of any large American denomination. How far do resolutions represent the practical convictions of a majority of either the clergy or the laity of the various bodies?

The questionnaire sent to 100,000 clergymen, an account of which was given in our issue for May 15, may be a more accurate indication of where the individual minister stands. Yet only about 21,000 replies were received. Most of those who did not answer were doubtless defenders of the *status quo* rather than apostles of a new order.

The clergy of the Episcopal Church do not show up well in this questionnaire. The Methodists lead in both the advocacy of peace and of social reconstruction. While from eighty to ninety percent of the Methodists take a pacifist and a liberal stand, our percentages run from fifty to sixty, though we are more liberal on social problems than on war. It is significant that in all the churches the seminaries surpass the clergy in liberalism—or radicalism, if one chooses to call it such. Sixty per cent of the students of the General Theological Seminary who replied refused to sanction any future war or to serve as an armed combatant, and only two students could approve of capitalism.

Usually the Methodist Episcopal Church vastly outdoes us in their official declarations. At least one of their conferences has demanded a cooperative commonwealth. Just how far is our backwardness an accurate indication of a widespread point of view? It is much easier to pass a resolution than for the village parson to go to jail for a principle. We have a fairly long honor-roll—including one bishop—of those who have suffered for conscience sake. We are venturing no invidious comparisons; the complete facts are not available. But our shame that we have been so tardy and for the most part so cautious in our official declarations is considerably mitigated by our memory of pacifists who have lost their jobs, brave fighters for the working-man who have been harried by the police and often sent to jail. But the question still remains, after all the pastoral letters and questionnaires, *Where do we stand?* Or better, where will we stand when Armageddon comes?

Taking Christianity Seriously

THOSE CHRISTIANS who have had the comfort concept of religion have always rebelled against having the church "dabble in politics and economics." But it has usually been difficult for them to keep the demarcation clear. Moses, who led the strike of his people against the Egyptians, seemed to be deeply concerned about economic problems. The prophets of Israel thought religion had a good deal to do with politics and economics. Jesus drove the crooked commercial gentlemen down the front steps of the Temple and said many harsh things about those who exploit their fellowmen. The backgrounds of Christianity, in short, make the position of those who demand "hands off" by the church somewhat insecure. Secretary Ickes, therefore, is on good ground in asking the support of the churches in the purposes of the New Deal, stating that its social objectives and those of Christianity

are identical. "Christ wanted men and women to live upright lives," he says, "but he also wanted them to have for each other understanding and goodwill and mutual helpfulness. . . . He hated injustice with a righteous hatred. His whole life was a fight against oppression." All true. But isn't the secretary taking Christianity too seriously?

"Backward, Christian Soldiers"

NO ONE would expect the New York *Herald Tribune* to step out of line with its well-known policy of standpatism. But one might expect a more intelligent editorial on the subject of clerical pacifism than that which appeared recently in that newspaper under the caption, "Backward, Christian Soldiers." It might, we read, dismiss the recent "refusal of a group of clergymen to support the government of the United States in the event of war" as "misguided sentimentality" except that the names included many of the most "intelligent pastors" in New York. But, according to the *Herald Tribune*, these gentlemen are "guilty of a public exhibition of loose thinking." The usual arguments about good wars follow and there is no evidence that the editorial writer has read any book on the causes of war more recent than those of the nineteenth century. It is suggested that these clergymen and other clerical nit-wits, given to "loose thinking," had better wait until a war turns up and then decide whether it is a good or bad war, perhaps on the ground that it is only when the guns and the propaganda and the censored news are let go that there is an atmosphere in which clear thought can be maintained, with an abundance of uncolored "facts" on which to make a decision! Perhaps no one should pay any attention to a parson so young as Gardiner Day, who edits THE CHURCHMAN's "With Youth of Today" page, but those who are called on to fight the wars are even younger. At all events, Mr. Day wrote a letter to the *Herald Tribune*, only four sentences of which it printed, and said, among other things, these:

Surely in the last, or Great War, we threw ourselves into it, and I was in the army myself, if only for the last few months, in order to "make the world safe for democracy." We were made to feel that we were fighting for great moral issues. I suppose if I ask you how much good the war did in making the world safe for democracy, you will reply that the frightfully autocratic systems of government which have arisen since in many of the former "allied" countries are the result not of the good war but of the bad peace. Nevertheless, despite the moral slogans, will you not admit that the real reason we engaged in the last war was to save ourselves from bankruptcy? Financiers and commercial men in positions of power knew that were we to remain neutral and were Germany to win, we would be sunk financially and commercially. It would have meant waving good-bye to the millions which we had invested in the allied cause. Perhaps you would name the Spanish-American War. May I suggest that you read the story of that war as portrayed in *The Martial Spirit*, an admirable volume written I believe, by one of your own editors. Or would you name the American Civil War? The moral issue was made to appear extremely great in the one 100 per cent American war. Yet I believe I am correct in my belief that historians and economists now generally believe that had more patience been exercised, slavery would have been peacefully eliminated and the South might have been spared economic ruin.

Careful, Mr. Day! This is "loose thinking" and "sentimentality" and "hard-headed, practical men of affairs" don't like this sort of thing—even members of churches. You are coming altogether too close to thinking like both an intelligent and practical Christian. And some newspapers, as well as some church people, are more or less certain that no Christian should be either.

NEXT SUNDAY NIGHT

The speaker at the Union Services at the Court House Park on August 18th will be another one of our ministers -- Dr. Earl H. Griggs, Pastor of the University Christian Church in Berkeley. We'll remember that date so as to give it first place. We are most fortunate in our line-up of speakers for those services.

OUR PASTOR WALKS AGAIN

Rev. Rose is able to walk around the house a little, but finds that he will not be spry enough to be in the pulpit until September 1st. (None of which surprises us) He writes, "From the letters I get from members things seem to be going so well that maybe I'd better stay away. I'm afraid my return will cause folks to slump back into the same old ways." (Let's show him that his guess is wrong this time). Continuing, he says, "The messages we have received from folks there is a revelation of the wonderfully fine spirit of the Fresno folks. It gives one a new insight into their hearts and an even greater appreciation of them than I had before -- and that's going some." (Apologies to our minister for publishing his thoughts, but it does us all good to know that we are appreciated -- be it the church, the minister, or both).

OUR OTHER ILL MEMBERS

Mr. Ben McAlpine by some miraculous means seems to have been able to proceed with his journey, and is now at the home of Mrs. McAlpine's mother.

For some weeks Mrs. J. G. Dickey has been at home very ill. We are glad to learn that she is progressing, even though slowly. She is well enough now that company will help her pass away the hours.

Mrs. Meade, the mother of Mrs. Alice Corse, has also been quite ill. In order to hasten her recovery they have had to take her to a cooler climate.

We are saddened by the fact that Russell Sherner, one of our Wharton members, is interned in the Burnett Sanitarium in a very serious condition from the fall he had last week. While he cannot have visitors, we shall all be remembering him and praying for his rapid and complete recovery.

FIRST CHRISTIAN CHURCH

TUOLUMNE at N Street FRESNO, CALIFORNIA
"AGREED TO DISPER: RESOLVED TO LOVE: UNITED TO SERVE"

Galen Lee Rose, Minister
141 College Avenue . . . Telephone 3-2578
Church Phone 2-2821

LORD'S DAY, August 11, 1935

UNIFIED MORNING SERVICE

WORSHIP and STUDY - 9:30 to 11

Presiding Elder Mr. J. C. Hinton

ORGAN PRELUDE - Paul Sheldon

DOXOLOGY (Congregation standing until after Gloria)

INVOCATION AND THE LORD'S PRAYER

GLORIA PATRI

SOLO "The Lord Is My Helper" - Carrie Adams

Mrs. W. S. Gorham

SERMON - Kirby Page

INVITATION HYMN - 178 "I Need Thee Every Hour" (1 & 2)

COMMUNION HYMN - 104 "Break Thou the Bread of Life"

(First Stanza, Congregation remain seated)

CELEBRATION OF THE LORD'S SUPPER

HYMN - 104 "Break Thou the Bread of Life" (Last Stanza)

OFFERTORY

HYMN - 43 "Come Thou Almighty King"

(Stanzas 1 and 2, Congregation standing)

SEPARATION INTO CLASSES FOR STUDY

At 11 o'clock the classes will adjourn
without re-assembly in the auditorium.

8:00 P.M. -- COURT HOUSE PARK SERVICES

ELDERS' MEETING this morning immediately after the close of the Church School at 11 o'clock. It is important that all of the Elders come.

Thank you -- Mrs. Gorham and Mr. Sheldon -- for the music of the morning.

8:00 P.M. -- EVENING SERVICE -- 8:00 P.M.

Tonight is the initial Union Service at the Court House Park. The speaker is Kirby Page. His subject: "Should a Christian Ever Go to War?" The meeting is sponsored by the Fresno Ministerial Union and the Fresno Council of Churches. In choosing the speakers for these Court House Park services, Rev. Page was selected for this particular evening. We feel confident that after hearing this morning's sermon you will wish more than ever to be present at the park this evening.

A FORUM

will follow the evening service as soon as we are able to return to this church from the park, as nearly 9:15 as is possible. Rev. Rose writes, "I am especially anxious that a lot of the young folks may be present at the evening forum. I don't know of a better forum leader anywhere than Kirby". The Wharton Endeavorers have taken the responsibility of sponsoring this forum; and the Eldreds, Hoigs, and Sholtens have all promised their support -- both in attending the evening service at the park, and then coming directly back to the forum. Young people's groups from other churches have been invited to attend and participate. Then, too, many who are not in these groups, but who are thinking along these lines will wish to attend.

We are grateful to our speaker for being willing to take on the strain of this additional meeting. While we have been looking forward to this opportunity, we shall be willing to forego the privilege in case Rev. Page finds that the day has been too strenuous for him. He will already have preached three times during the day, and our conscience does tell us that we have been urging in asking for the fourth. If we could just think of some way to get him on the radio, we could help to conserve his strength, and at the same time multiply his audience many times. (Immediately after our morning service, Dr. Page preaches at the Belmont Avenue Church. Rev. Snyder is another classmate of his. We are glad for his sake that more Drake grads didn't become preachers in Fresno).

OUR SPEAKER

It is with a real sense of pride that we welcome Kirby Page into our pulpit this morning, and not the least reason being that he and our pastor were classmates at Drake University. We regret that Rev. Rose was deprived of the privilege of extending his personal welcome. Our prayer is that we, who make up the ranks of the Church, may be able to catch the vision which motivates you in this great work, Rev. Page; and that the zeal and courage which sends you forth to venture into Christ's way of life may come to be experienced by us.

BELMONT MISSIONARY SOCIETY OUR GUEST

Many were the expressions of appreciation of the good program and entertainment provided by the Belmont Missionary Society when we were their guests at the July meeting. August is here with the opportunity for the Women's Missionary Society of this church to reciprocate.

On WEDNESDAY evening of this week, at 7:30, our Belmont friends are to visit us. We shall take them to India under Miss Anna Bender's guidance -- Miss Bender being one of our nurses in India and is now on furlough. Since she has made this trip just to speak at this meeting, a silver offering will be taken to help defray her expenses. Mrs. Hotaling will lead the devotions. You are all invited to this meeting.

YOUR C.E. SOCIETY EXPECTS YOU

at 6:15 this evening. The Eldreds, Hoigs, and Sholtens will meet at the Church as usual. The Whartons will meet at the home of Marjorie Parker, 805 Mildreda, where they will entertain a group of young people from Rev. Wagner's church in Calwa. From there they will go to the Park Service. Thanks, Whartons, for our decorations this morning.

AN S.O.S. CALL FOR AUTOS

The church is helping pay the expense of a group of our young people at Conference at Lake Alpino, Aug. 26 to Sept. 1, but they have no way to get there. If you can take a group early that Monday morning, or go after them the following Sunday, please see Mr. Hinton this morning after church. We need help.

PLANNING UNIT MEMBERS OF 4 COUNTIES MEET

Group of Bay Area Workers May Be Formed
As Result

SAN JOSE, July 27.—The possibility of a regional planning commission being formed by representatives of county groups in the bay region to coordinate the study and development of future planning of mutual interest was seen last night when the suggestion was made at a dinner meeting of county commissioners at San Mateo.

Earlier in the day activities of the Santa Clara county planning commission were outlined to Alameda and Santa Cruz county planners at a conference in the courthouse here. The two neighboring counties recently established commissions, and representatives came here to familiarize themselves with the work that has been done here.

Favor Suggestion

Then they went to San Mateo with members of the local group to study work there and attend a dinner meeting at the Benjamin Franklin hotel.

It was during the dinner session that Chairman C. A. Buck of the host commission invited each county to consider naming one member of its commission to a regional board for mutual planning in the future. The suggestion met with favor by all present and will be submitted to county groups at their next meetings.

Dinner Speakers

Speakers at the dinner meeting were Buck, Hugh Pomeroy, secretary-adviser of this county; President O. F. Campbell of this county; Philip R. Trayer, Alameda county, and Lloyd Bowman of Santa Cruz county.

Others in attendance at the dinner were James T. Young, S. K. Annand and A. N. Goolin of Santa Cruz county; Paul Nutt of Alameda county; George A. Wentz, H. T. Reynolds, J. I. Irwin and James M. Campbell of this county, and Guy Smith, Charles Meinert, Martin Poff, Victor Boido, Daniel Sullivan, Ronald Campbell and Burton Cairns of Santa Cruz county.

CHURCH CAN BE SOCIALISTIC, IS SPEAKER'S EDICT

Kirby Page at Garfield Park Tabernacle Repudiates Communism

That the church can be both socialistic and Christian was maintained last night by Kirby Page, Christian church convention speaker, in his address at the Garfield Park Tabernacle.

The Christian social order, according to his statements, is entirely in accord with socialism, and an attempt at adjustment between the two should entail no stigma of communism or radicality.

He continued that the Christian church repudiated communism which is atheistic, destroys the home, oppresses, is violent, and demands abolishment of private property.

"In comparison, an affiliation of the Christian social order with socialism could be attained peacefully through the wishes of the majority for a constructive civilization," he said.

Missionary Speaks

At this morning's business session, Miss Anna Bender, for two years a missionary to India and stationed at Pandra Roads, was introduced to delegates. Miss Bender is now studying the latest methods of tuberculosis control at Livermore hospital for use on her return.

Important resolutions provided for appointment of a social worker to San Quentin prison who would be supported by moneys of the state church board; an invitation to the new Christian church at Reno to co-operate in further conventions; and for appointment of delegates to encourage definite social action on Mr. Page's policies in their churches.

Mrs. Frank McCarrier and daughter, Helen, returned to their home on Locust street yesterday afternoon after a vacation trip of a month spent in the south. They were accompanied home by Mrs. McCarrier's sister, Mrs. W. J. Holst of Los Angeles. Mrs. McCarrier and daughter spent considerable time in Los Angeles with Mrs. McCarrier's mother, Mrs. J. H. McCarrier.

Driving Licenses Forn

Fern Peck, Cruz laborer with liquor, made him a nuisance at the desk, was today to the superior court on a charge of misdemeanor and preliminary examination by Justice of the Peace on a charge of mobile after his revoked.

Examination by Ben B. Knipe Peck had been 4, 1935, by State man Victor Callahan a car in a less manner on highway subsequent cation of his driver the superior court 1934. It was that Peck was a charge of driving a car in a less manner on highway subsequent cation of his driver the superior court 1934.

His most recent occurred early this morning for the driving a car with a revoked license.

BARGEMEN TO VOTE STRIKE

SAN FRANCISCO (U.P.)—Move to break on the made by strikers today with a Starr, local members of the union tomorrow on strike against operators.

Members also will vote declared. They expected to tonight.

FOUR WHI 4

MILWAUKEE (AP)—F when height. Hen tem Cur

First Congregational Bulletin

VOL. 5

Thursday, June 13, 1935

NO. 24

AN ANALYSIS OF OUR TIME

Out of Hollister has come something most shocking to newspaper owners, American Legion officials and multitudes of others. Kirby Page, "Christian Socialist," has been saying some radical things at the Y. M. Conference of 250 college young people. "If I had my way," said one prominent legionnaire, "I'd go down there and dump all the lecturers in Lake Taneycomo and let them cool off." Wrote a newspaper owner, "If this be Christianity which is being taught at Hollister we must look elsewhere for our religion and if it be 'character building' we shall look to our slums for our good citizens of the future."

Here we have in the laboratory of life a perfect case of the issues that confront us today. In every crisis in history, in every epoch-making period similar divergences of opinion have been manifest. The world moves, and soon, in any critical period, the community divides itself into those who consider objectively, and those who cling to their social conditionings to what is, their emotional loyalties to the old ways and attitudes. It is primitive and human to be terribly shocked and angered by infraction of tabus and disloyalty to old ideas.

The only solution of such crises is for the issue to be joined, and for those on each side to express themselves in the spirited fashion that we have observed in our papers. For another decade the battle will be waged. Let us analyze the situation so that we may judge the issue more fairly.

Here is the immediate case under observation; In Monday's evening paper a front page column was headed, "'Y' promotes Young Chorus of Socialism," and in the article was told in a shocked tone the radical things that were being done at Hollister. Negro and white students were mingling in a brotherly way; most of the speakers were socialistic; the doom of Capitalism was being pronounced. On the next day the second page column one carried an interview with the local Y. M. C. A. secretary explaining that Kirby Page, the center of the imbroglio, is a "Christian Socialist," which it seems is not so bad as being a mere "socialist." An editorial condemning the communism of the Conference was in this issue of the paper. On Wednesday morning and evening a sharp attack on the part of American Legion officials was carried on the front page.

Here are all the elements of the struggle that will go on for years. First the combatants are divided according to their habit of studying society's ills by the objective method or by the subjective method. Economics, History, Political Science, and especially Sociology and Psychology are attacking social problems in an objective fashion, casting aside emotional attachments to the past, irrational assumptions, and prejudices against particular methods and attitudes, and trying to find facts and analyze them and test them. It is inevitable that a great deal of objection should be raised to the findings of scientific study of society, for so much that is old and hallowed by political, economic and religious custom is proven untenable. Conservative religionists oppose the new knowledge on the basis that it contradicts church doctrine or Biblical authority. Politicians, conservative business men, patrioteers oppose it on the basis that it is not "Americanism," because it threatens old sacred American institutions, because it would take away many hallowed

(Continued on page 3)

LOVE IS OUR CREED

IN THE PARISH

Miss Violet Veerkamp and Mr. Albon D. McNabb were married in the church Monday afternoon, June 10th. Mrs. McNabb has been our church organist, and Mr. McNabb is a former student of Drury. We wish them great happiness.

Dr. Ernest Wadlow, nephew of Mr. and Mrs. E. W. Gibson, was married Thursday evening, June 6th, to Miss Mary Anna J. Shaver. The wedding took place in a little Baptist Church at the fork of three rivers five miles east of Farmington, the "Three River Church." The bride's grandfather and great grandfather had been pastors of the church, and her father and uncles were deacons. Dr. Wadlow's father performed the ceremony. Dr. and Mrs. Wadlow live in St. Joseph.

Judge and Mrs. Grant Lydy, and Mrs. Etta Tooker of Long Beach, California, spent last week in Chicago and Lake Geneva with Mr. Richard Lydy and Miss Edna Lydy.

Mrs. J. H. Hedges leaves Sunday night for California to attend the exposition at San Diego and to visit in other places. She will be gone a month.

Mr. John Barry left Wednesday morning to work with a Kansas City construction firm on the spillway for the Fort Peck Dam in Montana.

Mr. and Mrs. Glen Shockley and their little son are visiting their parents, Mr. and Mrs. P. G. Shockley.

Mrs. S. Y. Helms has returned from several months of visiting with her children, and is at home again at 1011 E. Division.

More students are back home. Elise Barry is at home from her year at William Woods. Robert Nadal reached home Monday from the Harvard School of Business Administration.

Mrs. Wayne Moore spent two weeks with her mother and father in Bartlesville, Oklahoma, returning last Sunday morning.

Dr. and Mrs. Robert Glynn and Paul are in Europe. They will return the first

week in July. In connection with their absence this dialogue took place in our Church School. Superintendent to boy's class: "Is your class 100 per cent today?" Walter Baker: "Would you call Paul Glynn absent? He went to Europe." Superintendent: "He can't very well come to Sunday School if he is in Europe, can he?"

Mr. and Mrs. William Edell brot their small son, William, to the church for baptism last Sunday morning; and Mr. and Mrs. Charles Williams brot their little son, Charles Frederick.

Dr. Murray Stone has been in New York City attending a Seminar on tissues, and has been attending the meeting of the American Society of Clinical Pathologists at Atlantic City. Dr. Stone, with four other clinical pathologists, founded this society eleven years ago. It is now one of the more important medical societies. He is visiting his mother in Westminister, Massachusetts this week, and will return Tuesday.

An epigram, which is the joint invention of Drs. H'Doubler and Stone, is too good to conceal longer. Said Dr. H'Doubler,

"In adversity men turn to religion;

"In sickness they turn to magic."

Dr. Stone added, "In prosperity they turn to the Devil."

Miss Margaret Jones of Peoria, Illinois, is visiting her parents Mr. and Mrs. R. R. Jones.

The Sunday sermon is concerning a profound theological problem, popularly phrased, "Is there such a thing as luck?"

YOUNG PEOPLE FIFTEEN YEARS AND ABOVE, SUMMER CONFERENCE

One hundred thirty registrations are already on hand, and the complete registration will doubtless be in the neighborhood of 200. No more can be handled conveniently. Our young people should register in Burnham Hall Sunday afternoon between 1:30 and 5:30. Fees will be \$1.50 to \$5.00 depending on whither they live in or not.

THE CHURCH OF THE GOSPEL OF FREEDOM

AN ANALYSIS OF OUR TIME

(continued from page 1)

privileges.

A very significant aspect of the matter is that the radicalism is coming from the social scientists, that is, those who are seeking facts experimentally. The opposition is coming from those whose privileges or doctrines of patriotism or economics are under attack. The average legion official is not a student of social forces; probably he has never bothered to enquire into the causes of the World War, which are now verified by published state documents; he goes on repeating old-wives' tales told him during the war; his thinking on these issues is largely emotional. He will talk exactly as the men quoted in Wednesday's News. The average business man or newspaper owner hasn't studied much sociology; in fact his ability to think objectively is limited to the field of his speciality; elsewhere he is under the domination of his tabus, the old traditions and prejudices of his class. This has always been so; no one is to be condemned for it, but we ought to be aware that such is the case.

The University of Chicago-Walgreen case is typical. On the one side is perhaps the greatest university in America with its devotion to a fearless quest of truth. On the other side is a successful business man, who knows a great deal about how to run a chain of drug stores, and whose great wealth is threatened by the logic of facts, but who is not a student of society.

A second element of this struggle are the facts themselves. No social scientist would state that the perfect system had been discovered, any more than a physical scientist would state that a particular theory would always stand. All that the scientist can say is that certain theories do not prove workable, and that others seem to be more satisfactory. The social scientists seem to be pretty well agreed that Capitalism has demonstrated its inability to work in our present culture. They do not say it is unworkable in other cultures or that it may not have been a good theory in the past, but in the present it doesn't work well; the depression is one of the demonstrations of its break down. Socialism seems to be a possible substitute. Most social scientists are more or less socialistic. They are not socialistic in the sense that they would not cast it aside at a moment's notice if it was demonstrated to be harmful, but at the present it seems to them to fit society's needs. Practically all books and articles by social scientists are what newspaper men and business men call "socialistic."

A third element is the relation of religion to change. Conservative religion will oppose change as it always has, but radical religion will stimulate it; it will continue to hold conferences such as this one at Hollister. The owner of our newspaper frankly states that he does not care for this radical type of religion. Many, however, believe that Christianity must be radical. I quote from Stanley Jones in his latest book, "Christ's Alternative to Communism":

"I am persuaded that Christianity cannot fit into a competitive order. . . . In a competitive order it is gasping for breath, for it is not native air. Its native air is love and brotherhood and sharing, therefore it would fit into and come to its own in a cooperative order. Christianity is now looked on as an impossible, unworkable method. It must be confessed that it is under this order. . . . Of all the outmoded conceptions selfish competition is the most outmoded. It simply will not fit this new world which is striving to emerge. . . . We have become so neutralized in our insanities of hate and competition and unbrotherliness and injustice that we are afraid of the sanity of love and cooperation and brotherliness and justice. Could anything be more insane than the spectacle of half the world overfed and the other half underfed, with enough for everybody on our hands? . . . We have gone as far in spirituality as we can under the competitive system."

"Jesus was a revolutionary, but he was a constructive revolutionary. . . . One of the

THE ORDER OF WORSHIP

11:00 a. m.

PRELUDE AND INTROIT

"The organ prelude is a veil dropped between the every day life and the sanctuary: in crossing the thresh- hold the music should separate the world without from the world within."—Henry Ward Beecher.

A PRAYER FOR SILENT DEVOTION ON ENTERING THE CHURCH

O God, thou source of all pure desires and holy affections: Give me now a quiet mind and a reverent and devout heart, that I may worthily worship thee at this time.

INVOCATION AND COMMON PRAYER

Almighty and most merciful Father, we have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done, and we have done those things which we ought not to have done. But Thou, O Lord, have mercy upon us. Spare Thou those, O God, who confess their faults. Restore Thou those who are penitent, according to Thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake, that we may hereafter live a godly, righteous, and sober life, to the glory of Thy holy name.

RESPONSIVE READING—Matthew 6

No. 658

Following the reading the congregation will stand and sing the Gloria Patri.

ANTHEM—"Incline Thine Ear"

Himmel

Fred Duffelmeyer, soloist

JUNIOR SERMON—"Jacob—the success of sin"

READING OF SCRIPTURE—Job 21:7-19

THE MORNING HYMN—"From Every Stormy Wind that Blows"

No. 480

READING FROM THE SECULAR PROPHETS—"On His Blindness"

John Milton

MEDITATION AND MORNING PRAYER

THE OFFERTORY—The Congregation rises to sing the Doxology

THE SERMON—"Is there such a thing as Luck?"

BENEDICTION—The Congregation will continue in silent prayer until the Postlude begins

Will you please wait until the organ interlude between parts of the service before taking your seat. The ushers will see that you are seated.

Any sincere follower of Jesus will be welcomed into the membership of this church. If you desire to join the church, please consult either the pastor or one of the deacons.

AN ANALYSIS OF OUR TIME

(continued from page 3)

charges made against Jesus at the trial in Jerusalem was that 'he stirreth up the people beginning in Galilee.' . . . He had passed by the religious Brahmins and had begun with the outcasts. It was a sin against their station. It was a passing by of the classes and a starting of a movement among the masses. It was dangerous. It was—and is! . . . Wherever Christ has gone he has stirred up the people."

NOTICES FOR THE WEEK

Church School, 9:30 a. m.

Nursery for small children, 11:00 a. m.

Dramatic Club, 4:00 p. m.

are hostesses

Choir Practice, 7:00 p. m. Thursday

Boy Scout Troop No. 7 Friday, 7:30 p. m.

Mr. Charles Robinson, Scoutmaster

LAST MEETING OF MISSIONARY SOCIETY

Cub Pack, Monday 3:00 p. m. Mr. Wesley Shean, cubmaster

Plymouth Circle, meets Wednesday, 10:00 a. m. at the church

Missionary Society, Wednesday 2:30 p. m. at the church. Ninety-nine Divi-

The Missionary Society meets at the church Wednesday, 2:30 p. m. The papers will be by Mrs. Wayne Moore, "Suzuki Looks at Japan," the chapter on social change; and by Mrs. E. E. Dodd, "Japan-Women Speak."

Northern California State Convention Program

**Eightieth Annual Convention of the
Christian Churches of California
(North)**



Santa Cruz, July 22-28, 1935

**Convention Theme:
"A CHRIST-CENTERED CIVILIZATION"**

THE CHRISTIAN MESSENGER

IS AN

All-California Paper



IT FEATURES THE NEWS OF

The Southern California Christian Missionary Society

The Northern California Christian Missionary Society

Our Women's Work, South and North

Our Religious Education Work, North and South

California Christian College

California Christian Home

News of All the Churches

General News of the United Society



SUBSCRIPTION, 50 CENTS PER YEAR

Northern California State Convention Program

Eightieth Annual Convention of the
Christian Churches of California
(North)



Santa Cruz, July 22-28, 1935

Convention Theme:

"A CHRIST-CENTERED CIVILIZATION"



JAMES A. SHOPTAUGH
"In memory of a faithful worker"



RICHARD E. BROWN
"In memory of a comrade in the task"



Kirby Page, author, lecturer and social evangelist; chief speaker at Northern California Convention, Santa Cruz, July 22-28

Monday Evening, July 22

- 7:30—Praise Service. The music of the convention will be under the leadership of R. C. Davis of Concord.
- 7:55—Appointment of Credentials Committee—E. Wellington McCash, President of State Board. Announcements, State Work Committee—Bernard S. Davis, chairman.
- 8:00—Scripture and Prayer, F. C. Zimmerman.
Introduction of Chief Speaker.
- Address—"Religion's Contribution to Social Progress".....Kirby Page

STATE WORK COMMITTEE

Bernard S. Davis, Chairman
Primus Bennett, Lodi
Morris B. Bignee, Lakeport
Myron C. Cole, Los Gatos
Ira Darling, Berkeley
Mrs. Herbert L. Minard, Sacramento
Mrs. Cora Zanker, San Jose

Monday, July 22, at two o'clock in the Garfield Park Christian Church, the Women's Missionary Society will hold a board meeting.

Re-organization of State Board, Saturday morning, July 27.

Tuesday, July 23

- 8:30 to 9:10—Forum, Tabernacle
Theme—Christianity and Social Progress
Leader—George W. Morris
Discussion Group led by Wilbur C. Parry, National Director of Adult Work, in the Library each morning on the general theme, "Planning for Adults in the Local Church."
- 9:15 to 9:55—Educational Groups, daily
"Planning for Missionary Education in the Local Church," Mrs. R. W. Blosser, Garfield Park Church.
"Planning for Children's Work in the Local Church," Miss Hazel Lewis, National Director of Children's Work. (Place announced later)
"Planning for Young People in the Local Church," R. W. Coleman, Director of Christian Education, California North. (Place announced later)

Herbert L. Minard, State Leadership Training Advisor, will be the Dean of the Conferences for these first two periods of the convention.

GENERAL SESSION

Mrs. H. S. Gilliam, State President Women's Missionary Society,
presiding.

10:00—Hymn of Praise.....Leader, R. C. Davis

Worship Service, conducted by the District Secretaries:

Mrs. Walter Girdner.....Bay District
Miss Gertrude M. Houtz.....Sacramento District
Mrs. Cora Zanker.....Santa Clara District
Mrs. Benj. Smith.....North San Joaquin
Mrs. George Solnar.....South San Joaquin
Mrs. Bertha Titus.....Redwood District

Prayer Song.....Rev. and Mrs. R. C. Davis

Annual Business Session, Reports

Treasurer.....Mrs. Ida A. Thompson
World Call Secretary.....Mrs. Curtis Monical
State Librarian.....Mrs. Eleanor R. Ashby

Announcement of Honor Societies in Reading for the year, Mrs. El-
eanor R. Ashby.

Presentation of the work of the Younger Organizations

Circles—Miss Vivian Horn, Miss Clarisse Davis, San Jose
Triangle Clubs—Piano Solo.....Miss June Putnam, Modesto

Report of General Secretary.....Mrs. R. W. Blosser

11:00—Music

11:10—Address—"An Incident from India".....Miss Vida Elliott
Special Music

11:25—Address—"Seeing Our Mexican Friends".....Mrs. E. T. Cornelius
The Mexican Christian Institute, San Antonio, Texas

11:55—Music

Announcements

12:00—Sermon.....Herbert L. Minard

12:15—Hymn of Benediction.....Rev. and Mrs. R. C. Davis

2:15—Informal Reception to all visiting missionaries, friends and guests,
auspices State Board of Woman's Missionary Societies.

Tuesday Evening

7:30—Praise Service, R. C. Davis, director.

8:00—Prayer, Lee Sadler

Address—"Why Jesus Was Crucified as a Revolutionist".....Kirby Page
Closing Prayer.....D. L. Hughes

Wednesday, July 24

8:30 to 9:10—Forum:

Theme: "The Forces that Crucified Jesus"

Leader, George W. Morris

9:15 to 9:55—Educational Groups (As announced in Tuesday's program)

GENERAL SESSION

E. Wellington McCash, President of State Board, presiding

10:00—Praise and Prayer, R. C. Davis

Organization of the Convention:

(a) Report of the Credentials Committee

(b) Election of Convention Officers

Report of Northern California Christian Missionary Society

10:40—Distribution of Financial Report

Our Cause Tomorrow

(a) In Northern California.....Milo J. Smith

(b) In the United States.....Mrs. Ora L. Shepherd

11:30—Building and Paying for Church BuildingsBenj. Smith

12:00—Sermon, "Consecration to the Task".....Errol B. Sloan

12:15—Closing Prayer.....Alvin W. Braden

Wednesday Evening

7:30—Praise Service

8:00—Prayer.....Samuel F. Pugh

Address—"Should a Christian Ever Go to War".....Kirby Page

Closing Prayer.....J. J. Evans

Thursday, July 25

8:30 to 9:10—Forum

Theme: "Christian Alternatives for War"

Leader: George W. Morris

Planning for Adults in Local Church.....Wilbur C. Parry

9:15 to 9:55—Educational Groups (As announced Tuesday)

GENERAL SESSION

CHAPMAN COLLEGE DAY

Selden Sturges, presiding

Theme: "Educating Youth for Christianizing Civilization"

10:00—Songs of Hope and Victory, led by Prof. H. G. Tovey, Head of Depart-
ment of Music, 1931-1933

Thursday Afternoon

2:30—Unified Promotion Conference, Garfield Park Church
Leaders: Ora Leigh Shepherd, F. M. Rogers, Milo J. Smith

Thursday Evening

7:30—Praise Service.....Led by R. C. Davis
Prayer.....M. R. Ely
Address—"Should a Christian Uphold Capitalism".....Kirby Page
Closing Prayer.....Galen Lee Rose

Friday, July 26

8:30 to 9:10—Forum: "The Christian Essentials of an Economic Order"
.....Leader, George W. Morris
"Planning for Adults in the Local Church".....Wilbur C. Parry

9:15 to 9:55—Conferences as scheduled for Tuesday

GENERAL SESSION
President of Convention, presiding

10:00—Song

10:10—Address.....F. E. Smith, Secretary of Pension Fund

Saturday, July 27

8:30 to 9:10—Forum: In Tabernacle
Theme: “My Personal Responsibility for Kingdom Building”
George W. Morris, Leader
Planning for Adults in the Local Church.....Wilbur C. Parry

9:15 to 9:55—Educational Groups as announced Tuesday

10:00—General Business Session
President of Convention Presiding
Song
Prayer.....Chester A. Snyder
Report of State Work Committee
Report of Resolution Committee
Report of all other committees
Reading of Minutes of Convention

12:15—Closing Prayer.....Convention President

Saturday Afternoon

2:30—Special Young People's Session in charge of the Young People of the Convention

Saturday Evening

7:30—Song Service and Devotions

8:00—Short Addresses by Young People:
"Christian Youth Building a New Home".....Milford Pribble, Sacramento
"Christian Youth Building a New Community"
.....Eunice Allington, Stockton
"Christian Youth Building a New World".....Albert Miller, Porterville

8:20—Hymn

8:25—Address: "Sources of Spiritual Power".....Kirby Page
Closing Prayer.....Cecil Morris

Sunday, July 28

7:30—Sunrise Service on Endeavor Rock.....J. Irving Rhoades, Leader

9:30 to 10:30—Join with Garfield Park Sunday School
Tabernacle Adult Class taught by Lee Sadler

10:30—Special Music.....Concord Choir, Directed by Mr. and Mrs. R. C. Davis

10:40—Convention Offering (Statement by Milo J. Smith)
Special Music.....Concord Choir

11:00—Communion Service.....Directed by W. T. Nichols
Special Music.....Concord Choir
Prayer.....J. L. Snyder

11:35—Sermon—"If God Should Call You on the Telephone".....Kirby Page

12:15—Closing Prayer Song.....Concord Choir

Sunday Evening

6:30—Young People's Service, Garfield Park Church
.....Director, R. W. Coleman

7:30—Song Service

8:00—Scripture and Prayer.....V. K. Allison
Address—"Those Who Turn the World Upside Down".....Kirby Page
Closing Prayer.....State Superintendent of Missions

A Complete Service—

For All the Church and Church School

The Christian Board of Publication offers a complete service to every church and Church School in the Brotherhood.

Whatever your size or situation, whatever your particular need this house has developed materials which will assist you in building an effective program.

(See our representative during the Convention, W. B. Clemmer.)

Christian Board of Publication

St. Louis, Missouri

Dedicated to the 50th Anniversary of
The First Christian Church Selma Calif.
This gift is for Kirby Page who was
here learned of NOTES decided so much
in the convention week because of his wonderful
Christian personality

Dear Church many years you've nestled
This quiet little town within,
With doors flung wide to welcome
All who would enter in
To list to strains of music
That lift the soul above
The sordid things of earth life
To heights of joy and peace and love
- Then hearken to the message
That men of God did bring
And won their souls from error
To the service of our King
Dear Church you've always triumphed
O'er every stormy gale
For Christ has promised 'gainst his Church
Ere gates of hell shall not prevail,
Tonight dear God we celebrate
Our golden jubilee
And now in quiet reverence we bow
To dedicate our lives our all anew to Thee

By Mrs J. H. Wiskerson

wishing you the best that life can bring

Mrs Mrs J. H. Wiskerson
2114 Chestnut St Selma Calif

NOTES

CHRISTIAN MESSENGER

VOL. XVI, No. 9

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JUNE, 1935



Kirby Page, author, lecturer and social evangelist; chief speaker
at Northern California Convention, Santa Cruz, July 22-28

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NEAL K. MCGOWAN.....California South Editor
EDGAR LLOYD SMITH.....Associate Editor

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This Paper Advocates

- (A) Faith in God, our Father, and in Jesus Christ, His Son and our Savior
- (B) The Word of God, the Bible, as the law of Christian life
- (C) The conditions of salvation as stated in the New Testament
- (D) The Church as built by Christ through His Apostles
- (E) The oneness of all God's people
- (F) Cooperation with all good people in all good work

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The Gospel Truth

II Corinthians XIII: 8.—“For we can do nothing against the truth, but for the truth.” So wrote Paul to the Corinthian Church when the believers there wanting to discredit the Apostle who had called them out of darkness into light. Paul made them aware that he had identified himself with the truth, and invited them to do the only thing they could do relative to the truth, that is, something for the truth. Truth, among other things, is a pioneer. Its advocates are constructive. Jesus was the incarnation of the Gospel truth. Peter charges the Jews with having killed the Pioneer of life, (Acts III—15 Moffatt's translation) when they killed Jesus.

There are those in all our churches who glory in their stability. They have the stability of the balky. Their theory concerning the progress of Christianity is that you need not raise any new issues, like, “What should be a Christian's attitude toward war?” And, “Has Christianity a message for business?” Change the individual, they say, and everything will work out gloriously for society. All right, certainly, but let us not be so stupid to imagine that the individual is changed

so long as he is willing to abet collective murder, or encourage and bolster-up an economic order that condemns millions to unemployment, want, misery and woe. That is on a par with the procedure of advocating a dry nation and voting for governmental leaders that are in secret connivance with the liquor vendors.

In my boyhood ministry I had an elder, of great grace and personal charm, who would say with an air of great unction, “Preach the gospel, young man, and leave political issues alone.” He almost wore this admonition out when conflict arose between those who wanted to drive the saloon out of the city where he lived and where I preached, and those who wanted to leave the old order stand.

This attitude of the elder was due to the fact that he was entangled in both a business and political way with the liquor regime. Even so today this old brutal, war supported, greedy social order, resists change, and those entangled and entrenched in it, are aroused to a new zeal, “To light up the martyr-fagots around the prophets of today.”

WAR AND GREED

Both War and Greed are called to judgment today.

“So let it be in God's own might
We gird us for the coming fight.
And strong in Him whose strength is ours
In conflict with unholy powers;
We grasp the weapons He hath given,
The Light and Truth and Love of Heaven.

Those who have the stability of the balky, say, “What saved our fathers will save us.” We are not saved by “what” in the Christian religion, but by “whom.” Paul says, “I know ‘whom’ I have believed,” etc. (II Tim. 1-2)

That is the trouble with the present denominational order. Every advocate of a particular denomination has a “What” to be used for salvation. Sounds like we were patent medicine salesmen sometimes, crying from our street corners, “I have the remedy.”

It is high time to drop this “What” advocacy in our religion and begin anew to emphasize the “Whom” of our religion. Jesus is the one who saves to the uttermost all who by faith come unto Him.

War is out of harmony with Him. And our church, our business, our civilization are saved in Christ from war, injustice and greed.

Now if any man have not the Spirit of Christ, he is none of his. With the Spirit of Christ the “What's” of our religion are useful. Without the Spirit of Christ, the “What's” of our religion are futile.

Closing Stanzas of Lowell's "The Present Crisis"

They have rights who dare maintain them; we are traitors to
our sires,
Smothering in their holy ashes Freedom's new-lit altar fires;
Shall we make their creed our jailer? Shall we, in our haste
to slay,
From the tombs of the old prophets steal the funeral lamps
away
To light up the martyr-fagots round the prophets of today?

New occasions teach new duties; time makes ancient good un-
couth;
They must upward still, and onward, who would keep abreast
of Truth;
Lo, before us gleam her camp-fires! we ourselves must
Pilgrims be,
Launch our Mayflower, and steer boldly through the desperate
winter sea,
Nor attempt the Future's portal with the Past's blood-rusted
key.

THE PRESENT MISSIONARY YEAR CLOSES JUNE
30TH. ALL MONIES REACHING THE STATE OFFICE BY
THE FOLLOWING TUESDAY WILL GET INTO THE
FINAL CHECK SENT TO INDIANAPOLIS.

WOMAN'S MISSIONARY SOCIETY, CALIFORNIA NORTH

Another June is here with its importance as a period of checking and making a satisfactory closing of our missionary year by June 30th. At the present time our offerings are slightly in advance of the same date last year. We shall hope June may bring them far in advance. Several of our societies have increased their offerings the desired 10 per cent. No doubt more of them will have done so by the end of the year.

World Calls, too. California North has a good record in subscriptions. Does your society share in this good rating? If not, a little attention will bring it into the right column.

Word has come of the death of the father of Mrs. J. R. Shaffer of Gridley. Mrs. Shaffer's many friends will remember her with love and sympathy.

The Annual Easter Luncheon of the Berkeley Women's Society, held the day following Easter Sunday, was a beautiful inspirational occasion. These annual affairs prove beneficial in an educational, inspirational, and certainly, in a financial way. The Berkeley Society is to be congratulated upon their continuance through all the years of depression in presenting these lovely and dignified programs.

Miss Harriet Moorehouse of Des Moines, Iowa, a member of the Board of Managers, and Executive Committee of the United Society, has been visiting in the Bay District and was a guest at the meeting of the Bay Union.

The Concord Society gave during May, their annual Spring Luncheon. Dr. H. H. Guy was the speaker for this occasion, the motif for the luncheon being Japanese. The Society at Concord have a reputation for artistic arrangement and charm in all plans having to do with their annual luncheons. In every way, these programs are examples of merit and spiritual helpfulness.

The South San Joaquin District, under the enthusiastic leadership of Mrs. George Solnar, District Secretary, met on May 21 for their annual all-day picnic. Word has come to us that this was a happy and successful occasion. Reports for the year were encouraging and everything promises a fine closing for June 30th.

The Bay District Union held its quarterly meeting on May 21st in West Side Church, San Francisco. There were many men and women from the Bay District present, as well as an unusually large number of out-of-town guests. The program, under the supervision of Mrs. Walter Girdner, President, was interesting and instructional. The worship programs unusually good, the morning hour being led by Rev. Jewel Howard, and the afternoon period by Miss Kimoko Meekaye, Executive Secretary of the Japanese Y. W. C. A. in San Francisco, and a member of our own Communion.

Fresno, Calif., May 9, 1935.

Dear Brother Smith:

The Belmont Avenue Missionary Society has had such fine meetings this

last year, including attendance and programs that I want to tell you about the one on Wednesday, May 8th, held on the lawn of Mrs. W. J. Akers, one of our new members.

It was a Japanese Garden Party. A beautiful setting with flowers, Japanese lanterns, umbrellas and gorgeous costumes worn by many of the women. The day was perfect, and 50 women came together to enjoy the program and fine fellowship. A Japanese playlet was presented depicting a convention held in Tokyo where reports of the different kinds of work we are doing in Japan was given by members of the society. Mrs. Chester Snyder reviewed an article on Social Service found in a recent number of World Call. A devotional period, special music and election of officers for the coming year concluded the program, after which we enjoyed strawberry shortcake with plenty of cream on top.

We gained 12 new members this year, giving us a total of 75. Hope to go forward to even better things next year.

Yours sincerely,
Mrs. A. D. EWING,
Publicity Secretary

FROM BOTH SIDES OF THE SEA

Mr. and Mrs. Nobundo Oda and their baby boy have gone to Japan from America. Mrs. Oda is American born, and her husband was born in Japan.

When Mr. Oda was a young man, he became a member of our Sakata, Japan, church in the Akita district. He had taken some normal school training and was counted a model teacher in the primary schools of that section. He wanted to go to Bible college, but he had not then a high school education. Arrangements were made for him to be a language teacher to one of our missionaries, R. D. McCoy, and to take a special high school course which would qualify him for admission into the Bible College.

Mr. Oda graduated from Bible College in 1922, and after a short pastorate in one of our Japanese churches, came to America to study. He was admitted to Texas Christian University, and graduated after only two years. Then he became pastor of our Japanese church in Berkeley, California. Here, in addition to his pastorate, he continued his studies in the Pacific School of Religion where he received a B. D. degree.

In Japan, Mr. Oda is now a teacher in our boys' high school in Tokyo, and will also be in charge of the student church which serves both schools. Mrs. Oda is well trained in religious education and will teach in the Tokyo Christian Women's College.

SANTA CRUZ CONVENTION JULY 21-28, 1935

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NORTHERN CALIFORNIA NEWS



Kirby Page, Author, Lecturer
Social Evangelist

In his last book "A Pilgrimage of Ideas," Sherwood Eddy says of Kirby Page: "It is said that a man is never a hero to his valet. But I find no obstacle to the valet, or secretary, or junior fellow worker becoming the hero. I think my chief job has been to find such younger men, and a number of them have become heroes to me. When I first met Kirby Page, he was a poor boy from Texas, a root out of dry ground. But I watched him grow into an indefatigable student, reader and worker. If I pointed out in his limitations something that he could never accomplish, that especially he straightway determined to overcome and to do. In my judgement he has become the most powerful and useful pacifist in America today, and the most important single human factor for peace.

"I would not for a moment suggest that he is or ever will be a candidate worthy of the Nobel Peace Prize. That munitions money should be reserved for truly great pacifists such as General Dawes! But though Kirby Page may not aspire to move among the great, some humbler work for a new social order he may do.

"Together he and I have tried to use the three techniques employed by all the great social movements, whether that of Wesley, or the abolitionists, or the communists. All sought to preach their truth by the spoken word, whether to individuals or groups or to the multitude. All use the printed page for the distribution of free or cheap literature. With this aim, Kirby Page and I have produced over a million pamphlets to date. I have no doubt that some of them, at least, have done good. And third, all similar movements have believed in organization, first in intimate groups and then in national or international movements. In all these things we may or may not succeed. In any event it has been a joy to fight."

Kirby Page has brought honor to us as a religious communion. He is a Christian citizen of great vision and fortitude.

—Milo J. Smith

THEMES FOR KIRBY PAGE'S ADDRESSES AT SANTA CRUZ CONVENTION

JULY 22ND to 28TH, 1935

Monday, July 22—Religion's Contribution to Social Progress.

Tuesday—Why Jesus was Crucified as a Revolutionist.

Wednesday—Should a Christian ever go to War?

Thursday—Should a Christian Uphold Capitalism?

Friday—The Economics of the Kingdom of God on Earth.

Saturday—Sources of Spiritual Power.

Sunday morning—If God should Call You on the Telephone.

Sunday evening—Those Who Turn the World Upside Down.

NEWS IN A SENTENCE

PALO ALTO—Received 6 members into their church during the month of April.

RED BLUFF—E. Wellington McCash has placed a question box in the foyer of the church, and asked the attendants to place in the box questions on matters concerning religion and the church. The Glenn-Tehama Christian Endeavor Union held an institute in the church, Sunday May 19th.

MERCED—Willis M. Whitaker writes that there have been 30 additions to the church since October 1, 1934. Chester A. Snyder, pastor of the Belmont Avenue Church, Fresno, held a week's meeting recently at Merced.

WINTERS—Had 15 confessions during Easter-tide week of Evangelism. Mrs. H. A. Harris of Berkeley assisted with her gospel solos. Also during the week the building was reroofed as a part of \$1,500 redecoration project. Folks say our Easter audiences were the largest here for many years.

FRESNO, 1st—Has a committee of men whose duty it is to bring to the attention of men not in attendance at the church, the claims of the Sunday morning worship and communion service. While the church has many committees, here is a field where the men as they go about their tasks in the city, could render a distinct service. We hope that the Fresno men succeed in a big way. Pentecost Sunday, June 9th, is to be used at Fresno 1st in celebrating the anniversary of the founding of the church.

FRUITVALE CHRISTIAN CHURCH

Easter week was a fruitful one for the Fruitvale Christian Church. The attendance at the Church School was 364 with 10 decisions for Christ. At the communion and preaching 11 more came for-

ward and there were 10 baptisms on Easter Sunday. On Wednesday evening, preceding Easter, a family of four confessed Christ and were baptized. Of the 25 additions, 21 were confessions—4 of these coming Sunday evening at the close of a very fine Easter cantata given by the choir, and were baptized the same hour.

Fine audiences greeted the pastor both morning and evening. Bro. D. L. Hughes, our pastor, was largely responsible for the large number of decisions.

PACIFIC GROVE—Both the church main auditorium and the social room are being redecorated. About \$750.00 worth of improvements are being made. Several additions to the church recently. Grounds are being beautified by the planting of shrubbery.

CHURCH LIFE REVIVAL AT LOS GATOS

A ten-day meeting with Wilfred Nichols of Hollister. Dynamic, powerful and stirring messages for the church of today. The best meeting Los Gatos has ever had and the church has been spiritually strengthened. Delegations visited from Garfield Park, Santa Cruz, Cecil Morris, Pastor; Palo Alto, George W. Morris, Pastor; San Jose, Richard W. Abberley, Pastor; and Hollister, where Brother Nichols holds the pulpit.

No great stress for additions, but fourteen new members are in the church; 11 by confession, and 3 by statement.

A son, Myron Clifford Cole, was born to Mr. and Mrs. Myron C. Cole of Los Gatos on the evening of April 24th. Rev. and Mrs. Clifford A. Cole of Glendale church are the proud grandparents and recently made a visit to Los Gatos to see the grandson. The boy is gaining weight rapidly, and causes no loss of sleep for his parents.

Two speaking honors have recently been given our minister at Los Gatos. Speaking to the Santa Clara County Methodist Ministerial Association, he told of the Church Life Revival Plans now used in several of our churches and made remarks regarding evangelism.

Rev. Cole has been asked to give the Baccalaureate Sermon to the Los Gatos Union High School on the afternoon of the 9th of June. This we count a particular honor for it is the first time in the history of the school that a Christian church minister has been asked to perform this task. The church seems to be gaining great headway in the life of the community.

Selma reports that on May 15th, the church board sponsored a reception for all the new members of the church who have come since December 1st. Thirty of the forty-two new members were present. Twenty-eight of these new members came by confession and baptism. The 20-30 class taught by Mr. Braden had an attendance of 72 on Mother's Day. The Church in all its work is happy and united with definite plans made for the redecoration of the church interior this summer.

GOLDEN JUBILEE GRIDLEY CHRISTIAN CHURCH

During the week of May 5th to May 12th, the 50th Anniversary of the founding of the Gridley Christian Church was celebrated. The church was organized on May 10th, 1885 by Rev. Robert L. McHatton, who was then State Evangelist. At the time of the organization there were 28 charter members. It was fitting that the 50th Anniversary could be celebrated and Rev. R. L. McHatton could bring a number of sermons during the week of the celebration.

The Anniversary Banquet was held on Friday evening May 10th. An excellent dinner was served and messages were brought by the following people: Mrs. Florence Brown, Mrs. W. R. Rhinehart, Rev. R. L. McHatton, Milo J. Smith, Mr. H. C. Ingram, Pastor R. A. Moon and an original poem was read in honor of R. L. McHatton by Mrs. H. C. Ingram.

The closing message for the week was delivered on Sunday evening May 12th by Milo J. Smith. The services throughout the week were well attended and proved to be a time of the refreshing of sacred memories, and the enriching of the members and friends of the church in a happy fellowship. The present pastor of the church, Rev. R. A. Moon, has served the church longer than any previous pastor, and without his self-effacing sacrifice, the church would not be in as good shape today as it is.

OROVILLE CHRISTIAN CHURCH DEDICATION

Under the leadership of Pastor E. Guy Newman, a church building was completed at Oroville. The dedicatory service was held on May 5th. The morning sermon entitled "The Church Visible and Invisible" was preached by Milo J. Smith. At one o'clock a basket dinner was spread for the crowd which gathered. At the afternoon services the dedicatory sermon was delivered by Rev. Bernard Davis of Marysville. Among the visitors outside of Oroville, was Errol B. Sloan from Chico, Brethren D. C. Kratz, Robert L. McHatton, R. A. Moon, H. C. Bever, Carl S. Miles and a number of others. At the formal laying of the cornerstone Rev. H. C. Bever of Wheatland brought an appropriate message. The services were well attended. Several hundred dollars were raised to complete the payments on the church. Brother Newman is to be congratulated for the good building and for the excellent group of people that have been united together in this church. While the church has been holding services for about five years, yet it is only in recent months that it has developed rapidly. With the increased equipment, it is to be hoped that a large number of new people will unite their efforts with the Oroville church.

NEWS ITEMS

The Christian Messenger desires short news items about your church activities.

—The Editor

July 23, 1935



San

Britain Stands Pat on Natural Recovery Plan

IN ISSUING a 10,000 word explanatory statement rejecting David Lloyd George's proposed New Deal, the British Government has accepted the gage of battle in the little Welshman's effort to control the next Parliament. Under the British system the issue will go to the people first, instead of as a *fait accompli*, as in this country.

Lloyd George is making his new economic plan the whole issue. He has virtually abandoned the idea of a restoration of his Liberal Government. He makes no distinction between Liberals, Laborites and Conservatives—if they stand for his New Deal.

In this coming contest the Government appears to have two advantages. It can point to steady and growing recovery. Its program is more in line with British psychology. It retains personal and economic freedom. It is for going doggedly ahead on proved lines. Here is the heart of the Government's program, the crux of the issue:

The Government must be wary of any action which might retard national progress by discouraging individual or local effort. In so far as government undertakes functions ordinarily the concern of public and private bodies, it must be reasonably sure the effect will add to common stock.

The failure of many experiments initiated by foreign governments since 1931 is largely due to disregard of these principles.

There is nothing of the will-o-the-wisp about it. It repudiates experimentation and regimentation. No doubt, the very marked reaction to the New Deal in the United States encourages the British Government in its stand for sound methods backed by tested experience.

George, like the American brain trusters, got the idea from Maynard Keynes, British economist, but England prefers to let America have exclusive rights to it. England is doing very nicely muddling through with such old-fashioned ideas as spending less and balancing the budget.

Et Tu, Borah!

NOW EVEN BORAH comes out for printing press inflation. Being from a farming country, he wants it for the farmers. The Government is to print the money to pay off their mortgages. Since the money would cost the Government nothing, there would of course be no reason why the farmers should toil and save to pay it back. And if the farmers' mortgages can be paid off in this way, why not the mortgages which the rest of us owe? And the bonded indebtedness of the corporations for which we work, and which could afford to pay more in wages, or put down prices to consumers, if they did not have to pay any of it out in interest.

For that matter, why stop at mortgaged properties? The farmer who, by many years of diligence and economy, has paid off his farm and now owns it free of incumbrance, is at least equally

Marx Classified These Things as Communist

IS IT "UNFAIR" to use the epithet "communist" in characterizing various radical activities?

The best authority is the Communists themselves, and, first of all, the "Bible of Communism," the Communist Manifesto issued in 1848, by Karl Marx.

The final purpose of communism, according to this manifesto, was the "abolition of private property"—meaning "bourgeois" or investment property.

But, as means to that end, there must in the beginning, be what Marx called "despotic inroads on the rights of property, and on the conditions of bourgeois production; by means of measures, therefore, which appear economically insufficient and untenable, but which, in the course of the movement, outstrip themselves, necessitate further inroads upon the old social order, and are unavoidable as a means of entirely revolutionizing the mode of production."

These "despotic inroads," for the more advanced countries, Marx listed as follows:

- 1—Abolition of property in land and application of all rents of land to public purposes.
- 2—A heavy progressive or graduated income tax.
- 3—Abolition of all right of inheritance.
- 4—Confiscation of the property of all emigrants and rebels.
- 5—Centralization of credit in the hands of the State, by means of a national bank with State capital and an exclusive monopoly.
- 6—Centralization of means of communication and of transport.
- 7—Extension of factories and instruments of production owned by the State; the bringing into cultivation of waste lands, and the improvement of the soil generally in accordance with a common plan.
- 8—Equal obligation of all to work. Establishment of industrial armies, especially for agriculture.
- 9—Combination of agriculture with manufacturing industries; gradual abolition of the distinction between town and country, by a more equable distribution of population over the country.
- 10—Free education of all children in public schools. Abolition of child factory labor in its present form. Combination of education with industrial production, etc.

Finally, as to "government," when "all production has been concentrated in the hands of a vast association of the whole nation, the public power will lose its political character."

Was Karl Marx a prophet?

At any rate, he said he was a Communist, and is now accepted as their founder and guide by Communists the world over.

Not Quite Impeachable

HOUSE Republican Leader Snell accuses President Roosevelt of having come "perilously close to what some people call impeachable grounds."

Not quite! For impeachment has to be done by Congress, and most of the offenses which the Republican Congressman charges against the President were shared by Congress. In his proper constitutional function, to "take care that



Fingerpr Again

Editor: The editorial entitled "Gaining Again" appearing in TY 17, 1935, has j

I wish you oughly apprec the civilian f which, as yo coming so im ification probl

I am certa will do much education of vantages of ification. J. Director Fede tigation. Washington,

Three B

Editor The C I have looke think of I c was the origi as a pawnbrok one please tell

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3 for \$1

PAGE CONTINUES TO DRAW AT THE CHRISTIAN MEET

Another enthusiastic audience listened last night to the social evangelist, Kirby Page, at the Christian church convention tabernacle. Page reads scripture for all that he affirms. "The love of money is the root of all kinds of evil," was his starting point in exposing the evils of the capitalistic system. "You cannot serve God and money (Mammon)" was his text.

He explained the five types of "bread systems" used and sanctioned by the church people but which were the inventions of pagan nations since the third century.

Page told his audience never to forget the glories and good accomplishments of the church but also to not forget the blindness for earnest Christians of past ages. He declared that our grandchildren will look back upon us who are using the system of capitalism (one of the worst of all bread procuring systems) with the same degree of wonder at our present blindness to its evils as we now look back at our grandfathers who upheld slavery as a good system to further livelihood and happiness.

Mr. Page said: "We need first the insight to see these evils and dangers and second the courage to call it evil when you see it."

He closed this sermon with the words from James, "Weep and howl, ye rich, for your doom is come upon you."

Friday evening Mr. Page will speak on "The Christian Economic Order for the Kingdom of God." In this sermon he will point out several necessities that Christians must practice as alternatives of the capitalistic order.

The convention proceeded with much interest as the students and faculty members of Chapman college in Los Angeles brought the morning program.

Tomorrow the program will consist of the religious education emphasis by the state leaders, F. E. Smith, R. W. Coleman, Wilbur Parry, Hazel Lewis and Morris Bigbee.

The program today is as follows: 12:30—Veterans' banquet, Garfield Park restaurant; Robert L. McHatten, directing; Frank A. Woten, musical director. Remembrances: J. A. Shoptaugh by Milo J. Smith; Richard E. Brown by Chester A. Snyder; Mrs. J. W. Craycroft to be read. Personal reminiscences of First Christian church, San Francisco, Selden Sturges. Short stories of our plea (by volunteers).

3:30—Conference with ministers, F.

Miss I Tom Her

Friends of Tomning, who will be interested in about her visit to Tomning, June 5-6, April, 1860. with a cousin, San Jose for

Miss van stayed here had not been through the left for the De came to this to visit her bro in the meantime remained here

The deceased and busy life un turned to California health began to fail five years of her life tressing. Her going den and peaceful.

The funeral was

April

APTOS, July 25 buildings on the pr Mrs. George Banch ter Gulch road, with future. Mr. and M returned from Se were called to sett brother.

Mr. and Mrs. V. vacationing in the

Mr. and Mrs. Lan and David Barton San Francisco aft with Mrs. H. Burte

Mrs. Jessie Wikke ter, Florence Wikke Grow are spendir northern California

Mr. and Mrs. C have been entertai out of the state. T Lulu Thornton fro ca Crume from C and Mrs. M. Mitel Angeles, Califor

Mr. and Mrs. Mr. and Mrs. Ge week on a fishi

The Aptos 4 Mountain and S picnic supper he last week. Fut Aptos 4-H club hall on the thir each month.

Mr. and Mrs recent guests of Mac Lee Brader

Sally Smith Angeles after a her mother, Mrs Aptos Inn

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SUITS

church.

Evening

7:30—Praise service, R. C. Davis, director.

8—Prayer, Primus Bennett. Address, "The Economics of the Kingdom of God on Earth," Kirby Page. Closing prayer, Dwight L. Hackett.

Health Food Store Moves Stock to Old Seabright Hospital

The Santa Cruz Health Food Store, which has been operated at 357 Pacific avenue for the last six months by Ivan Wiswall, has been closed at that address and the stock moved to the old Seabright hospital. It will be operated there in connection with the Sanitarium Treatment Rooms, according to an announcement made by H. F. Wiswall, proprietor.

A choice line of foods and body builders will be carried as well as a full line of sanitarium products endorsed by Seventh Day Adventist institutions.

Health magazines will be on file in the store at all times containing information on dietetics and proper food combinations for the maintenance of good health.

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BENEFIT CARD PARTY

Given by the Garfield Park Parent-Teacher Ass
the family of the late F. R. (Doc) Seofie

Tonight --- 7:45

ADMISSION 50c

Community Hall

ON YOUNGLOVE AVENUE

Refreshments and Worth-while

**6-PIECE ORCHESTRA F
DANCING AT 10 P. M**

ADMISSION 25c

LONG BEACH, CALIFORNIA

"If ye love me ye will keep my commandments."—John 14:15.

MR. L. A. CLAPP, *Caretaker*

No. 29

***Ushers will seat people during this interval.**



*We need the Cromwell fire to make us feel
The common burden and the public trust
To be a thing as sacred and august
As the white vigil where the angels kneel.
We need the faith to go a path untrud,
The power to be alone and vote with God.*

—EDWIN MARKHAM.

This morning service of worship is not concluded until the final choir response. Please do not leave before its close.

The Pilgrim

A Weekly Publication Devoted to the Interests of the First Congregational Church of Long Beach, California.

CIRCULATION 900

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SUNDAY, JULY 21, 1935

REPRINTED BY REQUEST

"THE RENAISSANCE OF FAITH."

"Now faith is . . . the conviction of the reality of things not seen."

—Heb. 11:1.

"Faith apart from works is dead."

—James 2:26.

One of the eternal perils of religion which we all confront is that its basic terms may be worn so smooth with much handling that they cease to have any significance. This word Faith is an example of the way in which in the process of religious development words that once meant much come to mean almost nothing. Faith is a mere catchword of the Christian church, a word repeated in hymns and liturgies, in creeds and in prayers, thousands of times without any thought as to what it means. And to the world outside the church it has become largely a synonym of superstition and traditionalism, a weak, vacuous, useless term, in which no intelligent man would believe. And this word and its significance within and without the church is to bring this which we call faith almost to the vanishing point, almost into oblivion.

So I believe it is worth our while this morning to put on our thinking caps and to do some hard thinking and try to recapture something of the meaning of this word for our souls. It is a marching word in the New Testament, it is a word clothed with power. "Faith is the victory that overcomes the world," says Paul. "Faith is the conviction of things not seen." All along the pages of the New Testament, along the margins of the words there written, one finds this word recurring constantly. It is not an empty term, not a mere vapid term that has lost its significance, but it is clothed upon with a tremendous dynamic. It was faith, the author of Hebrews said, that led men to the stake and to martyrdom, for which men were slain with swords and thrown to the lions, for which they hopeless, helpless walked the world in rags and tatters, and faced death unafraid because they had faith.

How much of that significance with which the word is used do you and I catch? Does it mean that to us? If not, why not? Well, the reason we are losing it may lie partly in the mood and temper of the age in which we live. We are constantly surrounded with tangible things, daily, hourly. Practically nine-tenths of our life, perhaps more, is spent in dealing with things, things things. Few of us deal with the realm of abstractions and unrealities. Most of us have hard work to do, duties to perform, responsibilities to discharge, in which and through which constantly we are dealing with tangible entities, which we can touch, weigh, measure, handle. It takes a good deal of a wrench to lift one's self out of that realm of material things in which we live into a realm in which we may see and catch some vision of the unseen and intangible. We have come here this morning—I doubt if many of us come with an understanding of why we come. Has habit turned our steps toward the church? Or some need in our souls? If we come from a sense of duty or merely as a habit, we are going to go away just as we came. If

we come from a sense of the need of something in our lives, a need to be filled, problems to be solved, life to be lifted, we are going to be helped by coming here. But it is not easy even here with everything about us conducive to worship and all the effort that we make through this service to bring ourselves into God's presence; even here it is not easy to see the unseen things for which religion stands. We bow our heads in prayer. To what? To whom? There is nothing to be seen in this room, no image, not any sort of picture, or icon of any kind. We are bowing to an Unseen God. But it is not easy for all of us, living surrounded by tangible things, to lift ourselves out of that spirit into communion with the unseen.

And a great many of us are temperamentally unfitted for this sort of thing. We are not mystical, we are very hardheaded and practical, matter of fact. We wish that we might have wonderful emotional experiences, but unfortunately it seems that most of us are sons of Martha and not Mary; unfortunately the hard work of the world is our task. We do not find it possible to bring ourselves into the mood of worship and prayer. A great many people in this world are so constituted temperamentally that the mystical experience of religion of which we talk so much seems very difficult if not impossible for them to find. So those who find themselves thus hampered with their own inherent temperament find it very difficult to understand what religion really stands for.

Then, there is the scientific temper of our age. It is very critical, intensely so. There is nothing that is not being subjected to analysis. Religion of course is no exception. And those who come out of the laboratory and out of the clinic into a church find it very hard to divorce themselves from that habitual attitude of the mind that says as everything is placed before one. "Is it true?" Analyze it, weigh it, measure it. That spirit is abroad in the world; increasingly so. While some of us of older age did not know it or escaped it to some degree, yet the younger generation coming from our colleges and universities cannot escape it. No man can spend four years in the college or university and not be saturated with it; he cannot come out, if he be intelligent at all, without having borne in upon him this critical temper. And that temper makes it difficult to see the unseen. These, then, are the conditions and circumstances of life about us, the mood and temper of the time, that make faith hard.

But even more difficult the task becomes because of the false ideas of faith that people have had and the false conceptions of faith that, alas, the church has taught consciously or unconsciously. What is faith, anyhow? Well, faith to this man of the scientific temper is mere superstition. And the reason why he thinks so is because faith has been defined by the church (and still is by many who preach in the name of Christ) as credulity, belief. Belief in anything and everything that is presented because it is religious. And the basic text of that school of interpretation is "with God all things are possible." No matter how difficult a thing is to accept, how utterly unreasonable it seems, as one of the old saints once said, "We honor God by believing in things incredible." Or as the little boy defined it in Sunday School Class: "Faith is believing in something that isn't so." Well, that is pretty nearly the attitude that a great many people take. And that is the reason why so many strange vagaries that seem utterly unreasonable, that have no basic reality, are so completely and wholly accepted by masses of men and women everywhere. There are probably a dozen cults abroad here in this country today that you cannot subject to the slightest bit of reasonable analysis, they are utterly beyond the

bounds of reason. And yet there are thousands and thousands of men and women in this country who believe profoundly in them, and to whom these cults are deeply religious in content and significance. And I suppose that is the reason why such cults have flourished, because the church consciously or unconsciously has taught us or tried to teach us to honor God by believing the unbelievable and that the more incredible it is the more we honor Him by believing in it. That is of course the reason why the man outside the church says that religion is strange and unreasonable. You just accept something because somebody says it is true and not because it is true in your own experience. It is a comparatively simple and easy thing to accept that sort of religion. The church or some authoritative voice declares something to be true. It is a very comfortable kind of religion to have. You just sign on the dotted line. And it relieves one of so much hard thinking. We take second-hand what others have said, and we let credulity be a synonym for faith.

Even more commonly we find faith as a belief in a form of words. We have the "confessions of faith" set up through the ages. The Latin word "credo" has been turned into the English word creed, "I believe." And each one of these statements that make up a creed begins I believe this, that or the other thing." Each one of these creeds were wrought out of the very fabric of human life. Let us not despise them; they came up out of human consciousness, and they represented when they were created very real experiences. The Nicene creed, that historic creed of the church, came out of a tremendous struggle, a struggle beyond us to understand today, but one that simply rent the church apart. And the Nicene creed represented not simply a creed of words but it was wrought out of the blood and sinew of human nature. But when creeds are placed before us centuries old, it is perfectly obvious that the experience that created them and made them vital has long since gone, and when we say "Yes, that is true," we are accepting what is said by somebody else, we are assenting to something that has been said by somebody else. "I believe in the virgin birth of Christ, I believe in the substitutionary theory of the atonement, or I believe in the deity of Christ." There are a great many of these phrases. It is very easy to say, "Yes, I believe," but it is another thing to understand what one does believe. So through the ages men have been taught that that was what faith consisted in. And the non-acceptance of a creed was a pretty costly business at times; so tremendous was the authority of the church that it sometimes cost a man his life. Sometimes of course it is not necessarily a form of words, it has been some particular ritual. But whether one or the other it is obvious that here we have a church of authority asserting that faith constitutes the acceptance of something which the church says is true.

And then it has been defined often as the antithesis of reason. If you use your reason you cannot have faith, and if you have faith you must not use your reason. One of the invectives hurled against men in the Christian pulpit who do think for themselves is to call them "Rationalists." That is the final word of condemnation. If a minister is a rationalist, he is a lost soul. And yet the rationalist is simply a man who uses his reason. Why should you not use your reason? Is there anything in what we call faith that is in antithesis to it? The more you know the less faith you have—is that true? And the less you know the more faith you have—is that the alternative? The study of the meaning of religion, the thoroughgoing attempt to grasp its significance, is that inconsistent with faith? The faith that Jesus taught

and that Paul and James and John taught was not the opposite of reason. There is no place anywhere in the New Testament where the two are put over against each other. If there was ever any man on earth who used his reason it was Paul of Tarsus. One of the most thoroughgoing thinkers that the world ever produced, profound in research, he did not take things as they came to him, but subjected them to the most thorough analysis. His was an essentially scientific mind. And yet would you call Paul a man who lacked faith? When you read the story of what he wrought for Christ, can you for one moment leave him out of the catalog

we have of faith? He belonged with Abraham and Moses and Isaiah and Jeremiah as one of the great men of faith. Faith and reason are not in antithesis.

These ideas about faith have all been wrong. And when you come back now to ask the question over again—what is this thing that we call faith? If it is not mere credulity, if it is not the mere acceptance of a creed, if it is not the opposite and antithesis of reason, then what is it? And the answer is written clear across the New Testament in lines so large that he who runs may read. Here is a classic definition of it this morning, a two-fold definition, there are two elements that enter into it.

I.

First of all, faith is the realization of the truth of the unseen by intuition, of truth that can only be understood and grasped by a something that is beyond mere logic. If you are to define it and bound it by what you can test in a laboratory or weigh in a scales then of course there is no such thing as faith. But every human being knows that there are experiences that cannot be subjected to such scientific tests. Let me illustrate, if I may. First of all, science itself in its own processes denies that idea which says that there is no such thing as faith. The greatest living physicist today, the master mind of mathematics is Einstein; and Einstein says that if it were not for flashes of intuition, moments of inspiration that came into the mathematician's experience, he would never have done what he has done. Did he know that this theory about curvatures and so on, the Einstein hypothesis, did he know that it was possible or that it was true when he started? Did he see clearly to the end of the process? Every advance that science has made was started first of all by some vision in the soul of the scientist, something which he believed was true and which he was finally able to demonstrate as the truth. First, hypothesis, then analysis, then proof. That is the method of science. The scientist talks to you about atoms, electrons, germ plasms, cosmic rays. The scientist does not see them with his eyes; he sees them with his mind. He cannot see these things; they are unseen. One of the great living physicists, Dr. Thompson, who was here with us last year, has written a remarkable book which is the summation of his whole life study, and he opens it with two long chapters on "The Unknown Universe." He admits frankly that science is dealing with the intangible. Eddington, the great astronomer of Cambridge University, corroborates the same idea, he believes that he is dealing, as he looks at the universe through the eye of the telescope, not with certain physical forces that can be measured by the spectroscopic and the wondrous instruments of astronomy but he believes that he is ushered into the realm of the intangible. In other words, there is an unseen world that even the great scientists admit.

Well, few of us are scientists but all of us have other experiences that illustrate this truth. One never to be forgotten afternoon I sat in the refectory of Santa Maria in the church of Santa Maria della Grazie in Milan,

(Continued on Page 3)

The PILGRIM is an ideal gift—sent it to your friends.

Announcements

Our Pulpit Guest Next Sunday.

We shall have in the pulpit next Sunday a young man who is doing a fine piece of constructive church work at Tucson, Arizona, as pastor of our First Congregational Church, Rev. Fred W. Niedringhaus. This was one of Dr. Booth's former pastorates. Mr. Niedringhaus has studied abroad, spent many months in research in Palestine and has an unusual background of experience. His theme is—"THE MINISTRY OF MEMORY."

"ARMS INQUIRY and PRICE OF PEACE."

"The Arms Inquiry" by Paul Hutchinson, and "The Price of Peace" by Guy Talbot are now on sale at the church office, also in the foyer on Sundays. Every person should read these fact-revealing pamphlets. Special price of 25c for the two. Secure your copies today. You should know these facts.

Adult Discussion Group.

The speaker this morning will be Mr. J. Kenneth Wade, an instructor at Junior College. Subject, "Education in Social Progress." With this morning's session the class will disband until Sunday, September 8th.

The Young Peoples' Forum.

The "Night in Mexico" program, arranged for the Forum this evening at the Y. W. C. A., promises to provide a real evening of Mexican entertainment, with Mexican costumes, music and songs, as well as Mexican refreshments. And to top off the whole program, an interesting pictorial talk on the Mayan Temples, and civilization of Yucatan, by Mrs. Annie P. Ader, who has traveled and studied extensively among the ruins.

President Rodriguez invites all the young people of the church to come, and to bring a friend. 6:30 this evening, at the Y. W. C. A.

All members and friends of our church are urged to cast as many votes as possible for this church in the "MERCHANTS' CONTEST" now on. All you have to do is mark an "X" opposite the name of the church on the ballot which you receive upon making a purchase of 50c or over at any one of the merchants who are in the contest. Be sure and ask for the ballot when you make the purchase. See your daily newspaper for the list of merchants, or get one of the lists from Mr. Moore in the Foyer today. Ask your friends to vote for your church.

Men's Bible Class.

The Man's Bible Class meets every Sunday morning at 9:30 o'clock in Room 20, second floor of Pilgrim Hall. All men of the church are cordially invited to join this class, which is a discussion class.

Personnel of Double Quartet.

Charlotte, Hanson, Lillian Linderman, Eleanor Kingman, Jean Sauer, Paul Diefenbach, Ed Grissinger, Edwin Sauer, William Hatfield.

WHAT DO WE COME FOR?

The preacher sometimes wonders, as he stands before the people, why they come to church. We may say we have come to hear a sermon, or listen to the music, or to get strength for the week, or any of a number of other things. But in the last analysis, it is probably true, that we come, consciously or unconsciously, for the purpose of meeting

God and finding some spiritual touch upon our lives.

If this be so, then let us make the effort to meet God as intelligent and skillful as possible. Let us make preparation in advance for such a meeting. Let us put our minds and hearts in order. Let us cultivate the mood that will enable us to recognize Him if we meet Him.

Having once arrived in the church let us listen for God in the music, the sermon, and the prayer. Let us forget the preacher, the soloist, and all the rest, and wait on the Lord. This will cause us to forget the things that distract us, and remember the things that reveal Him to us. Worship is an art that requires great practice.

NEW DIRECTORY OF OFFICERS FOR 1935

Church Assistant—Mr. R. T. Moore.
Church Clerk—Mrs. O. L. Spencer.
Church Secretary—Mrs. Mary F. Griffing.

Board of Trustees—Messrs. Nelson McCook, W. F. Prisk, Ray K. Person, C. A. Buffum, J. S. Dutton.

Church Treasurer—Mr. E. E. Norton, 1021 Security Bldg.

Deacon Emeritus—Mr. L. D. Dawley.
Board of Deacons—Messrs. W. H. Armin, Wm. V. McCay, C. S. Chandler, D. Draper, B. H. Larrabee, F. T. Lyman, J. F. McKinley, H. P. Mitchell, Rev. Isaac McRae, H. W. Stauffacher, A. J. Stephens, Roland M. Taylor, Gerald M. Wrisley, W. B. Ryder.

Board of Deaconesses—Mmes. Florence Aldrich, Wm. L. Foster, R. C. Driscoll, A. C. Hart, L. W. Keyes, Ida Lawry, E. L. Howe, Carrie Myers, J. F. McKinley, Emma Sullivan, Agnes Wood.

Superintendent of Church School—Mr. W. N. Windes.

Secretary and Treasurer—Mrs. H. J. Bailey.

Organist—Mr. Raymond Moremen.

Librarian—Miss Enola Squire.

Caretaker—Mr. L. A. Clapp.

Music Committee—Mmes. C. C. Henry, Esther A. Elliott, I. W. Teegarden, W. N. Windes; Messrs. E. E. Norton, P. W. Drake, Irwin R. Hall, B. T. Maltby, E. S. Clark.

Ushers—Chairman, D. B. Carlin; Head Ushers—Morning, E. E. Norton, C. E. Akers, L. Bixby, D. Draper; Evening—J. F. McKinley.

Ushers—Roy Abel, W. M. Black, H. P. Mitchell, Carl Schulz, George Osborne, Robert W. Wood, Clarence M. Fowler, Norman Barker, R. C. Brown, Bradford Bond, C. S. Chandler, E. D. John V. Cooper, C. W. Cutter, S. F. Deems, P. W. Drake, Edmund Godwin, R. G. Godwin, J. C. Grant, R. H. R. H. Green, I. R. Hall, Hugh P. Kelly, B. H. Larrabee, F. T. Lyman, B. T. Maltby, Roland Miller, J. J. Mottell, H. R. Painter, Lon E. Peek, R. K. Person, Cecil L. Reed, Fred D. Stuthman, Stuthman, I. W. Teegarden, Henry Unmack, De Witt Sprague, Charles A. Miller, Robert W. Wood, Carl Schultz.

Ushers—Wednesday Evening—J. F. McKinley, J. C. Grant, H. R. Painter.

Calling Committee—Mrs. M. W. Daubney, Chairman; Mrs. Arthur Wood, Mrs. W. W. Thoburn, Mrs. Chester O. McArtor, Mrs. L. O. Wetzel, Mrs. George A. Brown, Mrs. H. M. Halbert, Mmes. G. H. Aikman, Nathan Chace, C. W. Chapman, C. H. Cobler, Jennie V. Cooper, Emma H. Fish, Nellie B. Hall, Esther G. Jones, McHenry Mosier, J. N. Nutter, David Perkins, W. B. Ryder, T. F. Scott, F. E. Stanton, W. L. Thomas, G. J. Waldvogel, Sr.

Calling Committee—Mrs. M. W. Daubney, Chairman; Mmes. G. H. Aikman, S. Lance Brintle, Nathan Chace, C. W. Chapman, C. H. Cobler, Jennie V. Cooper, Emma H. Fish, Nellie B. Hall, J. C. Irvine, Esther G. Jones, McHenry Mosier, J. N. Nutter, David Perkins, H. G. Robertson, W. B. Ryder, T. F. Scott, F. E. Stanton, W. L. Wood, W. W. Thoburn, Chester C. Thomas, G. J. Waldvogel, Sr., Arthur McArtor.

SERMON

(Continued from Page 2)

before one of the greatest paintings in the world. The Last Supper of Leonardo de Vinci. There upon the wall painted in tempera was the great masterpiece of that wonderful Italian genius. The mathematician might tell us how many inches of paint there are in that painting on the wall. The chemist might take a fragment and give us a chemical analysis of the paint. Or the student of history might tell me the curious background out of which there came that painting, and the suggestion by the monks of that monastery of the paintings of this picture for their refectory. Or the social service student might tell me the cross currents of human life that produced the peculiar idea of the Last Supper there upon the wall. I might have all that information laid before me in a complete brochure and read it all through. But is that what I saw? Is that all that I saw? I saw something far beyond that. I saw into beauty itself, something in that picture that no words can describe laid its spell on my soul. None can sit before a great immortal canvas like that and not feel this. We can not put it into words, and we can not write it into a formula.

Or we can sit and listen to a great symphony by an orchestra, or sit enraptured with the strains of a great oratorio like Handel's Messiah rendered by a chorus, but we cannot put what we hear into words. The men who created the great symphonies and oratorios knew perfectly well that they were dealing with intangibles. Of course they set their notes in black on a page and the leader of the orchestra follows the score and the choir sings from those notes, but is The Messiah simply black marks on paper? No. You know that it is something more, vastly more. And wherever you turn and confront this that you call beauty, you are dealing with the unseen.

Then I have a friend. I think I could tell you how tall he is, how many feet and inches tall, I could tell you his complexion, I could describe quite accurately the features of his face, I might even go so far as to give you the measurements of every part of his body, or reproduce for you the tones of his voice, go through all that,—but is that my friend? Have I described everything that my friend means to me? No. There is something there in my friend's life that is beyond my description. There is a quality in his personality elusive, and yet that I feel, that lays its spell on me and that draws my soul to him and his soul to me. It is what we call love, affection, friendship, whatever you call it, there is something there.

You cannot see truth, beauty, goodness, love, not one of them. You cannot measure them, you never have and you never will. And yet these are the great values of life that mean more than all that science ever computed or brought to the world, more than all the mightiest achievements of knowledge. These are the things by which we live. Isn't it true then that there is such a thing as realizing the unseen by intuition?

That is what faith means in the religious sense. Here we are gathered this morning in the presence of God, and how shall we find Him? By rea-

soning? By listening to statements of faith that the church has made? By going through a form of ritual and worship? We shall find God only when through our intuition (this sixth sense that we call faith) we become conscious of His presence in our lives and are aware that He is here. Faith then is first of all the realization of the unseen by a process of intuition, something that we use all the time in our daily life but which as we carry over into the realm of religion we bring ourselves assurance and conviction of the things not seen.

II.

But faith is more than that. "Faith without works is dead," says James, and he is right. He said such so-called faith is as if a man looks into a mirror and then goes away and tries to remember what he looks like, but cannot remember. The meaning is an elusive, shadowy thing, vague and intangible. That is just what faith is in many lives. We are standing before a rather elusive and shadowy, misty something for a moment and then we go away and forget all about it. Faith is not simply a consciousness of the reality of the unseen. Faith is a stimulus to action in the light of that which one sees. And faith in the New Testament lies not in abstractions and thoughts and visions. It is always clothed upon with action and power, is always a way in which men walk. I like that wonderful phrase coined by

(Continued on Page 4.)

"To Those Who Care"

• The memorial gardens and edifices of everlasting Angeles Abbey Mausoleum are dedicated "For Those Who Care."



PIPE ORGAN CONCERT

Angelus Chapel

3 to 5 P. M. Sundays

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MEN'S AND BOYS' SHOES

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SERMON

(Continued from Page 3.)

Peabody of Harvard: "Faith is not a way of talking but a way of walking." Adventure, action, translation of thought into real experience, that is what faith means in the New Testament. When Jesus taught his disciples about faith, when Paul and James and John tried to tell their disciples what faith meant to them, they always step from the realm of vision into the realm of action. They always make it clear that faith to them is activity, intense action. Because when one gets face to face with reality, when one sees face to face some mighty truth, he cannot content himself until he has tried it, until he has lived it out; like the prophets of old, the word of God in their souls was like a fire that kindled them, it compelled them to act on the basis of what they knew.

So then, faith as the New Testament defines it may be gathered up into two words: insight and adventure, never to be separated one from the other, always to be combined in our thinking—insight which enables us to see past the outward into the inward, past the nonessential into the essential; adventure which is the challenge of that vision to our souls to go out and live in its light. Believe, then act. Accept truth and live it out in your own experience. That is the teaching of the New Testament as to faith.

And I assure you that we need a renaissance of it today. If there is

anything that the world needs today it is faith. We need faith in the realm of ordinary experiences to lift us out of this despair and pessimism that are gripping our souls and choking religion out of them. We ought to have enough faith to believe that God will not leave us forever in the slough of despond, we ought to have faith enough in the inherent stability of men and women not to allow another war to recur, we ought to have faith in the quality and character of American life somehow and some way to find some path out of this chaos in which we find ourselves today. But we need faith most of all that into our darkened lives and despairing souls there may come the supreme and perfect peace that dawns only when we are conscious that God is here. These great souls that we honor whose names are writ across the pages of history, these great pioneers that have led men forward, these great prophets and saints of the past, always and inevitably have been men and women who saw God and knew Him and walked with Him day by day. It is only as one comes into the presence of some great personality like Gandhi of India or Kagawa of Japan that one sees behind the simplicities of their outward life and their crudities the power that has made these men what they are; a power that we all might if we would only use it; but a power that we lay no hold upon because we refuse to use it. These men lived and walked with the unseen, they believed it to be real, they translated it into action. They are the men of faith.

We need that spirit brought back into our modern world to give us all new courage, new hope, new peace. If any of us here this morning lack that faith, let us follow the advice of this wise James and ask it of God who giveth and unbraideth not. If our faith is weak, we can remember how Jesus dwelt with his disciples and encouraged them and stimulated their faith. Our Father knows how hard it is for us to lay hold on the Unseen, but by earnest prayer and meditation, by sincere service, by lives of thanksgiving, we can grow day by day in our faith. That faith that subdues all the kingdoms of the world, that is the victory that overcomes mankind. And that is what this old world needs today and what you and I need in our lives, that faith which is the conviction of realities, of things not seen, and the trumpet call to go forth in its light and live lives of trust in God.

To remember the church in your will is to perpetuate your influence through it after you are gone.

Dr. Booth's sermons appearing in the Pilgrim are electrically reported verbatim each Sunday by Mr. C. I. Schupp.

NORTHERN BAPTISTS CONVENTION

The report of the Social Action Committee of the Northern Baptists, who recently convened in Colorado Springs, contained severe strictures on the present economic system and dealt with other modern questions. It recommended that the church engage in political activity in order to enforce religious and moral ideals. It will be again discussed when the Northern and Southern Baptists meet next year at St. Louis.

The following sentences are taken from their 15,000-word report given to the more than 2000 delegates: "The Church's Christian duty to the State, and the citizenry, is to see that all the acts of the State are in accordance with the highest ideals. . . . Again, we recommend that our denomination affirm the rights of conscience, and take steps to champion them whenever they are denied in relation to participation in war, or any other question. . . . We must not permit such groups as Communists and Fascists to win because of our indifference, but we should make it clear that we do not intend to win by suppressing them unconstitutionally."

IDEALS

By James Allen

As you think, you travel; and as you love, you attract. You are today where your thoughts have brought you; you will be tomorrow where your thoughts

take you. You cannot escape the result of your thoughts, but you can endure and learn, can accept and be glad. You will realize the vision (not the idle wish), of your heart, be it base or beautiful, or a mixture of both, for you will always gravitate toward that which you, secretly, most love. Into your hands will be placed the exact result of your thoughts, you will receive that which you earn; no more, no less. Whatever your present environment may be, you will fall, remain, or rise with your thoughts, your vision, your ideal. You will become as small as your controlling desire; as great as your dominant aspiration.

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"The New Chronicle of Christian Education" of London, England, has this comment on Dr. Booth's "The World of Jesus":

"Can we ever see Jesus as He was? The effort goes on, from generation to generation. It becomes the personal endeavor of every genuine Christian, intensified if one has to tell others about Him in class or from a pulpit. But there is a strange fluctuation of opinion as to the result of the attempt. Now we are told that no records in history are more reliable or more adequate than the Gospels. Then the emphasis shifts and we are assured that the Evangelists give us only a series of impressions, the value of which is spiritual rather than biographical, so that we must go behind the gospels if we would find Jesus.

All this, of course, is simply the swinging of the pendulum.

From both standpoints, though primarily from the historical and geographical, I want to praise and commend "The World of Jesus" (Scribners,) by Dr. Henry Kendall Booth. I cannot recall any book which has given me so clear a mental picture of what Palestine was like in Jesus' day. As one reads Dr. Booth's pages one feels as though one were standing upon that hilltop above Nazareth, or on the ramparts of the tower from which the Roman soldiers kept watch upon Jerusalem, and could see that marvellously varied little land stretching before one's eyes. Cities and roads are peopled again, the Lake, the Jordan Valley and the Dead Sea are as plain to us as Windermere or Thames. And more than this, the world of thought and action in which Jesus lived is all about us, Roman and Greek, Jewish of Palestine and Jewish of other lands. Synagogue and market place, Temple and cottage home are veritably open to us so that we may go in and out among the folk. And amidst it all we see Jesus, in His boyhood and youth, on His journeys, and at last going up to Jerusalem for the consummation of His mission.

To read the Gospels as they stand, without this appreciation of the surroundings and the atmosphere in which Jesus lived and taught, is to miss much of their meaning, and therefore to miss much of the application to our own time."

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The function of art is to reveal and portray the beautiful. A great poet has said, "Beauty is truth; truth is beauty." The faithful depicting of the body of a Negro lynched and burned at the stake fills the mind with ghastly horror instead of pleasurable emotions associated with works of art. But even such a ghastly spectacle, horrible for Christian eyes to gaze upon, may possess the beauty of truth, albeit we are too intimately involved in the ugly incidents to discern it.

"Joy from that in type we borrow,
Which in life gives naught but sorrow."

The same spectacle which thrills individuals of one race, or place, or time with disgust and horror may fill another with joy and satisfaction. The bloodthirsty lynchers who dance around the funeral pyre derive ghoully delight from the human body flinching under the crackling flames as the sickened smoke fills the midnight sky with dismal glare. The same scene would fill a humane heart with groanings and pity too deep for utterance. The woes and wailings of the captive fill the captors with delirium of delight. The cross "on which the Prince of Glory died" has been transformed into a symbol, not merely of Christian beauty, but sublimity.

Art must portray its own lesson. It cannot be impressed by preaching or sermonizing. It holds up the mirror to nature. There is a sort of homeopathic therapeutics by which the disease suggests its own remedy. Moses lifted up the serpent in the wilderness, upon which those who had suffered from its poisonous fangs had only to look and be healed. "Uncle Tom's Cabin" did as much as any single agency toward overthrowing American slavery. The American people had only to look upon Eliza leaping on blocks of ice to escape the gnaw of the hungry bloodhounds or upon Uncle Tom dying beneath the blows inflicted by the whip of Simon Legree; and slavery was forever doomed.

Lynching and burning at the stake of human bodies, alive or dead, is an American institution. May it not be reserved for Isamu Noguchi, an unknown Japanese artist, remote in race, religion and culture, to shame the nation out of its besetting sin, through the ministry of art?

Howard University,
Washington, D. C.

KELLY MILLER.

Student L.I.D. and the United States

EDITOR THE CHRISTIAN CENTURY:

SIR: There is one statement in Mr. Kirby Page's article, "A Christian Revolution," that the Student L.I.D. wishes to correct. He declares "that the Student League for Industrial Democracy has likewise refused to enter into a united front with the National Student League which is dominated by communists."

At their Christmas convention in 1933, the Student L.I.D. offered to the N.S.L. a national pact calling for joint action between our two organizations on the issuance of retrenchment, academic freedom, racial discrimination. Under that pact our two organizations have worked together harmoniously. At our Christmas convention at Northwestern university in 1934, the pact was renewed.

New York City.

JOSEPH P. LASH, National Secretary.

Mexico and Communism

EDITOR THE CHRISTIAN CENTURY:

SIR: In your columns you have had first and last a good deal to say about the present religious condition of Mexico. For a number of years I have lived close to Mexico, have discussed the cause of the revolution with men who ought to know and have endeavored to find out to what end the people struggle. To be sure, it is the claim of the revolutionists that the church allied itself closely with wealth, with the schemes of Diaz, that the church held properties of enormous value, that the priesthood was foreign—not of their people, mostly Spanish. It is plain that something must be done to relieve the people, and that sooner or later they would find themselves in what appeared to be a major religious war.

But that Mexico should go anti-religious, that it should turn to communism, is a bit beyond my imagination. The Mexican is known to be a very religious sort of being. It seems to me that

some very careful examination should be made into conditions in that country south of us, and out of that we should speak. It now appears that most of the protest has its origin in the eastern part of our country, mostly among people to whom certain reports have come, men who have, we fear, yielded more or less to the campaign of a group of propagandists. We are inclined to think that most of this criticism of the Mexican government is with scant knowledge of the real facts.

Littlefield, Tex.

J. W. HENDRIX.

The Question Box

What is the basis in modern thought for the belief in individual conscious life after physical death? Is there a sound basis for assured belief? J. H. F., Berea, Kentucky.

THERE is no theme regarding which intelligent people need to be more modest and reticent than that of the future life. Too frequently it has been clouded by conflict and dogmatic statements by those who ought to know that the last word has not yet been spoken regarding it.

Early peoples differed widely in their beliefs concerning the future. The Chinese, who professed no doctrine of a life to come, yet paid homage to their ancestors as if they were still existent. The Greeks believed that the most honored of their race survived in a life of happiness in the blessed islands of the west. The Hindus and the Buddhists hold to the belief in transmigration, in which the soul passes from life to life in various forms until the demands of the "wheel of life" are satisfied and release into Nirvana is secured. The Semitic nations, including the Hebrews, believed that the soul at death passed into Sheol, where consciousness gradually faded out. This is the view expressed in the Old Testament in all except the latest portions.

The Persians were among the first to formulate a doctrine of the future life, and a section of the Jews, either by contact with them, or independently, held to the same doctrine. Jesus was a firm believer in the life to come, although in his thought eternal life consisted less in survival of death than in a quality of being which made death an incident of no significance. In that faith his followers have found assurance through the centuries, even though many of them, including some of the writers of the New Testament, carried figures of speech to an extreme in the attempt to organize a pattern of the future. As a matter of fact the program of the future life has never been issued; and if it had been, we have no wit to understand it.

For the idea of the resurrection of the physical body the modern mind has little use. For that reason many thoughtful people frankly confess their skepticism regarding human survival of death. Others are indifferent to the matter, content to allow the future to take care of itself. "One world at a time" is their creed. Science has no assured testimony on the subject. Many scientists of repute are firm believers in the Christian doctrine of the life to come. Others are completely negative in their attitude. Spiritism has no convincing evidence to offer, although many interesting facts have been disclosed by psychic research.

Meantime the believer in the ideals of Jesus faces the facts of experience calmly and unafraid. If he should reach the conjecture that death is the end, he would have no cause for protest. It is the Father's world, and all things work together for good to those who love him. But he holds to an ampler confidence than this. If he should surmise that the only immortality is that of continuing influence or of racial perpetuity, he would not rebel. Yet these hopes leave him still unsatisfied.

In the last issue he comes back and ties up to his trust in the Master as the great Expert in the realm of life and death; to his conviction that although there is much waste material in the human race which seems incapable of achieving immortality, yet there are vast numbers of worthwhile souls whose departure into nothingness would be a loss too great to be contemplated in a moral universe; and that the faith of the great spirits who have passed this way that the best is yet to be, a faith shared and certified by our Lord, will not prove frustrate.

H. L. W.

United Front

men are looked up to in the community, it hurts. You have herded us all, criminals and otherwise, into one class and dubbed us, in words no more polite, "the heathen." Your paper has constantly called attention to the way in which American movies give a false impression of American life in foreign countries. What sort of an impression would this story make if it were put into the movies and sent to China or Japan? Such a story, clever as it may be, does not promote the kind of good will which you preach.

Kirkwood, Mo.

HUGH O. ISBELL.

Can the Movies Be Self-Regulated?

EDITOR THE CHRISTIAN CENTURY:

SIR: Seldom is The Christian Century in danger of appearing naive, but you might perhaps risk the charge if you really intend to imply that the movie industry has within itself the germ of regeneration. You say, very conservatively, "The movies constitute a new educational system in conflict with the system presented by our schools and churches." Kathleen Norris may not be on your staff but she has said, "The movies are the school and church and home for millions." What is the logical implication of such a fact? Surely not that society shall be impotent to use for its own wellbeing such a mighty instrument. Social control—as much as needed—is the answer.

As a further example of ruthless irresponsibility, a number of movie houses here and there—whether "chains" or not is unimportant—are operating what many consider thoroughly disguised lotteries, in which rather large sums of money are awarded to lucky persons—if present.

You have possibly noticed that the newsreels constitute one of the most dangerous forms of war propaganda.

Waco, Neb.

E. H. TIPTON.

No Militarism in the CCC

EDITOR THE CHRISTIAN CENTURY:

SIR: Ever so often some well-meaning but poorly-informed individual or group publicly proclaims that the CCC camps are militarized and let's do something about it. Many others take up the war-cry and we find the ridiculous spectacle of doing battle with an imaginary enemy. When there are so many deplorable situations that demand ameliorative action on the part of an aroused citizenry, it is a shame that so many people waste their time and effort.

I have served as an educational adviser for six months in two camps. At the present time I am stationed at the largest CCC camp in the United States. At no time have I observed or received authentic reports of military activity in the CCC camps. I wish those who are so sure such a condition exists would submit definite proof. I should like to get facts rather than arbitrary assumption.

Camp Skokie Valley,
Glenview, Ill.

C. W. KIRKPATRICK.

Religion and the Profit Motive

EDITOR THE CHRISTIAN CENTURY:

SIR: If the fishermen of Galilee had been employed by a capitalist who owned the boats, the nets and other gear, and claimed the whole product, paying the laborers a stipulated wage, his position would represent the profit motive. The issue brought up by President Roosevelt's reference to the profit motive as if it were the only motive for service, and the comments by Kirby Page as to whether that motive as represented by the capitalist is a necessary moving force for industry, or whether a wage, salary, a fair distribution in proportion to service is the best incentive, seems little understood by commentators.

The answer given by Christ and his apostles in their socialistic organization is that not only is the profit motive and the system based on it unnecessary but that its divisive force and conflicting interests make true brotherhood impossible.

One writer says, why not leave the system as it is and apply the altruistic teachings and principles of Christ? But a change of

system was one of the first and fundamental of Christian principles. The conflict of interests was too great; the altruism necessary to correct the abuses of the each-for-himself system was more than human nature could be expected to provide. "Lead us not into temptation." Do not ask me to take bread from my own hungry children in my "love" for an "enemy" who is amassing millions at the expense of their starvation. And do not ask the capitalist to fail to provide for his family when he knows that others are seeking to reduce him to penury as often happens.

The large scale organization is of course necessary for economical production in this day, and one writer argues that we cannot form a cooperative society on the scale of millions. Nonsense! We already have our collective governmental organizations on a scale of billions. And our "savings for a rainy day" which he mentions could be far more effectively and safely invested in one vast fortune of which every citizen would be a stockholder.

The profit motive is not a motive for service. It is a motive to get much for little service; something for nothing. It is a motive based on the power to control the services of others.

Tigard, Ore.

A. WILKINSON VINCENT.

The Question Box

How would you explain the biblical basis of social Christianity to one who maintains that Christ brought salvation to individual sinners and did not advocate reforms through social institutions, such as legislation against slavery, drunkenness, etc.? R. B. M., Kaimosi, Kenya, Africa.

JESUS did not formulate a set of rules for the guidance of his friends, but announced certain basic principles in accordance with which he hoped his followers would guide their lives. These principles apply both to individual and social behavior. By so doing he left men free to make their own decisions on specific lines of action, asking only that they should be true to the ideals he taught and illustrated in his life. It is much more difficult to form one's judgments on specific problems consistent with great principles than it is to follow a set of rules. That is the obligation to which Jesus summons his disciples in all ages. The application of the ideals of Jesus involves both the transformation of individual character and the remaking of society. The Christian does not live his life in a vacuum but as a member of the community. It is impossible for a disciple of the Master to live a cloistered life, however saintly, unconcerned with the social order around him. That was the error of the monastic system. To emphasize individual righteousness alone and neglect the current efforts to redeem the social order from its manifest defects is to evade a responsibility which is as obligatory as personal uprightness. The two are indissolubly linked.

It must also be remembered that Jesus lived under the most autocratic government of ancient times. To have flamed out against the prevailing system of slavery, the unjust government of the time, the social abuses of the hour, would have subjected him to instant suppression by the power of the state, a power as tyrannical and unscrupulous as some of those exercised or threatened at the present time. The same conditions prevailed during most of the apostolic age. Our Lord chose a more effective method of bringing in the kingdom of heaven. He sowed the good seed of the kingdom, and was content to wait for the harvest. In the measure of its patience and courage the church has pursued the same method through the centuries. Every movement for enlightenment and the amelioration of social conditions in the area of Christendom has been the result of efforts to embody the principles of Jesus in community and corporate life. This is a much more difficult thing than to live a life of personal holiness. Every attempt to cure the ills of the social order has met opposition and entailed sacrifice and suffering. But only in that manner has the progress of mankind been achieved. The church, consecrated to the high task of inspiring individuals to the attainment of Christ-like character, and to the work of social redemption, is the only means the Master has for the accomplishment of his purposes in the world. He has no other way.

H. L. W.

certain conditions, to close automobile sales houses on Sunday."

Willamette University Claims New Debating Record

Willamette university, a Methodist institution at Salem, Ore., has made a new record in debate by winning 14 of 17 contests on a 6,000-mile tour. Representatives of the same school took first, second and tie-for-third places in the Linfield college annual extemporaneous speaking tournament.

Shift Naval Maneuvers, Say Presbyterians

Oregon Presbyterians in large numbers attended their semiannual meetings in Salem last week. A resolution was sent to the President requesting that the "projected naval maneuvers in the Pacific, if held, be conducted under such circumstances as will not occasion suspicion and ill will." J. A. Smith of Cottage Grove was elected moderator to succeed John S. Burns.

Let Labor Organize, Say The Ministers

"We affirm the right of labor to organize," stated the Seattle council of churches and Christian education in a meeting this week when attention was called to waterfront and garment workers' strikes. Business interests are collecting another "war chest" to break the fight for a closed shop in the above mentioned industries. Large paid advertisements in the daily press present the side of the employers.

International Good Will Discussed by Students

"A basic program for non-aggression," "New frontiers, political and economic for the promotion of the good life," and "After the new deal, what?" were some of the subjects which attracted delegates to the seventh annual northwest students' international relations conference at Linfield college, McMinnville, Ore., April 5-7. In addition to student speakers from several institutions and faculty leaders from the entertaining school, the following leaders participated: Kirby Page, contributing editor of The Christian Century; G. Bernard Noble of Reed college; Linden A. Mander of the University of Washington; O. R. Chambers of Oregon State college; Olof Larsell of the University of Oregon medical school, and Miss Stella Sourlock, secretary, national student council of the Y.W.C.A.

Clean City League Cleans Up City

The closing, temporarily at least, of a number of oriental gambling houses and more careful supervision of burlesque shows has engaged the attention of the clean city league of Seattle during the first year of its operation. The league is made up of church men and women. They have worked with the mayor who received the backing of many church people in his election. A plea is made for funds with which to "secure such definite evidence as shall insure indictment and convictions of grafting public officials and eliminate the vice ring which everyone, including the mayor, seems to acknowledge holds in our police department."

E. A. FRIDELL.

Moscow to Stresa, In Search of Plan

Steel-Maitland, Friend of Labor, and Alexander Ramsay, Die-Exchequer Faces Difficulty

(Correspondence from England)

LONDON, April 8.—To date there is but little evidence to be offered for the increase of hope. Sir John Simon's reports from Berlin were not encouraging. Mr. Eden in Moscow appears to have brought about a better understanding with the U.S.S.R. From Moscow to Warsaw! Then to Stresa! Meanwhile the air is full of the sounds of "armorers accomplishing the knights," as Shakespeare put it, or as we should say, the various nations arranging for bigger armaments. Yet somehow there is a little more hope abroad. It is generally agreed that everything depends on eastern Europe. There is no sufficient reason why Germany should not agree to a system of collective security in the west of Europe, but it seems at present impossible for her to arrange a pact looking eastward, and there the danger lies.

Death of Sir Arthur Steel-Maitland

While he was playing golf on Saturday, Sir Arthur Steel-Maitland died; he was 58 years of age. Sir Arthur was a man of brilliant intellectual gifts. In his Oxford days he won three first-classes, was president of the union and rowed in the Oxford boat. In the political world he held places of importance but it was generally thought that he fell short of his promise. He had the position of minister of labor in that terrible year 1926 when the coal strike and the general strike took place. He had proved himself a keen social reformer and his sympathies were then and always with the workers, so it was a tragedy for him—and he felt it as such—to be minister of labor during that year. It is sometimes taken for granted that men of such intellectual brilliance are to be found outside the church. Steel-Maitland like Mr. Buchan, of whom I wrote last week, was an elder of the Scottish church at St. Columba's and was always eager to serve. In 1933, at the invitation of the Rockefeller foundation, he visited America and on his return wrote "The New America."

Difficult Choice Faces British Exchequer

We shall not know for a while what the budget will be for the coming year, but we know our income and expenditure worked out in the year which ended on March 31. The returns show a balance of income over expenditure of £7,000,000, but to this must be added another £12,000,000 which was to have been met by borrowing and was actually paid out of income. It may be said roughly that there is a surplus of £20,000,000. This goes automatically to the sinking fund. Its significance lies in the fact that the chancellor, on the strength of this surplus, will be able to estimate his income for the coming year at a higher figure. His expenditure will certainly be increased as the estimates show. Will he be able to take

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Dr. Harry E. Fosdick's Text Is Echoed by Eighteen Young Parsons

Shipler, editor of the semi-monthly Churchman, hailed the Dean's "Christian good-will . . . What is 'unsettled' is not 'faith' but superstition and an unwarranted sense of superiority. The sooner the so-called traditionalists in the Episcopal church and some others let go of their magical concept of the Holy Communion and restore the primitive fellowship emphasis to this central act of worship the better for the church and the world. The count against the Dean is that he is too Christian for some Christians."

YOUNG CLERGY: 18 Pastors Look at the Church and Life

"The social gospel," declared the Rev. Dr. Harry E. Fosdick from his pulpit in New York's magnificent, Rockefeller-built Riverside Church last Winter, "is at the very center of the New Testament."

This week eighteen young clergymen echo the words of the nation's outstanding Baptist preacher. They do so in a book—"The Younger Churchmen Look at the Church" (Macmillan, \$2.50.)

The Rev. Ralph H. Read pastor of the Hollis Avenue Congregational Church, Bellaire, Long Island, edited the 318 pages. He proposes to dispel two popular misconceptions: that parsons are "fat, gullible priests whose chief occupation is to dole out the proverbial 'opiate of the people';" and that "preachers don't think—else why should they be preachers?"

Seventeen young parsons contribute chapters to put Mr. Read's idea across. In his introduction, Kirby Page warns "there is probably more economic and

political radicalism among younger ministers" than in any other professional group. He commends them for this since "Jesus was crucified as a revolutionist."

Although the writers—one Quaker, one Episcopalian, one Community Church minister, six Congregationalists, and eight Presbyterians—differ in their politico-economic views, Mr. Read finds they all have "a common thread of radical spirit." They believe the church must concern itself "with socialism's dream of a new world." They think it cannot survive unless its roots are "embedded not in time-worn creeds but in living issues." They scorn capitalism's world. Mr. Read saw in a Communist May Day meeting on New York's Union Square "something not unlike early First Century Christianity."

CRUCIFIXION: Rabbi Asks That 'Cross' Be Lifted From Jewry

Ever since Jesus died on the cross Jews have had an uncomfortable time in the Christian world. Often the entire race has been held responsible for the crucifixion.

In the eleventh century Christians during Holy Week pelted Jews with mud and stones. The Counts of Toulouse reserved the privilege on Good Friday of slapping the face of the city's Jewish leader. In 1215, the Pope's Lateran Council decreed Jews should wear a distinctive garb or badge so Christians could more easily spot them for ridicule or physical torment. Three centuries later Martin Luther cried: "If the Jews refuse to be converted, we ought not to suffer them or bear with them longer."

This week, as American Christian ministers led their congregations in commemorating Jesus's death.

Dr. Edward N. Calisch, stocky rabbi of Beth-Abraham Synagogue, Richmond, Va., wrote the appeal in The American Jewish World of Minneapolis.

Rabbi Calisch thinks it is time Christians revised the story of the crucifixion so as to clear the Jewish race. The stigma, he believes, "has been responsible not only for the unparalleled misery and martyrdom which Jews have suffered, but also for some of the most blood-stained pages in the history of the church."

"It is one of the greatest tragedies of history, that in associating the festival of Easter with the resurrection of Jesus, the church should have connected it with a story of the crucifixion that taught that Jews were responsible . . . This tragedy has its somber effect on both Jews and Christians."

He contends Jesus was killed for political reasons: Roman officials found it convenient to place the blame "upon the small, weak body of the Jews."

Dr. Calisch begs Christians to accept modern Biblical scholarship which "has come to the conclusion that the trial and the crucifixion . . . were Roman and political and not Jewish and religious."

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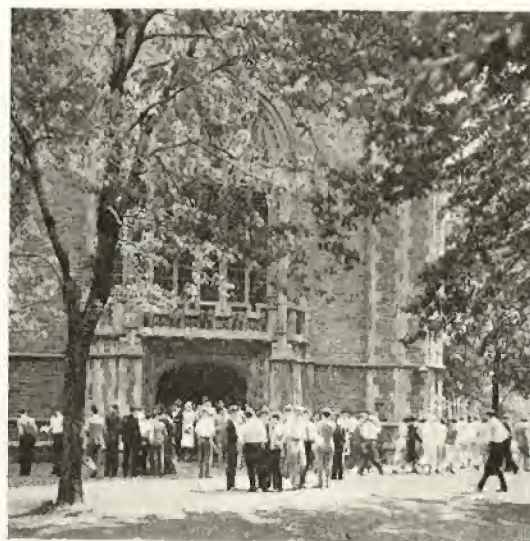
We Must Choose

STUDENTS are forced by world-wide and campus events to choose one of two alternatives—we must be *cynics* or *crusaders*. The realities that confront us will not allow us to be anything else—we must choose!

But all the world isn't running amuck—there are those who have been captured by a vision of their part in building a better world, a world in which Jesus' ethics actually have been put into practice. These people have no illusions about the kind of world in which we are living. Further, these same people have a way of seeing that the problems of the world exist entirely, or at least in embryo, right on their own campus. Economic justice in industry?—how about janitors and dishwashers in your college? Racial discrimination in Germany and in our South? What about Negroes, Jews, and "national groups" in your dormitories? Class distinctions?—Is the social life on your campus open to all? War?—Are you a member of your campus peace club? Wealth insolently squandered in unproductive luxury for a few and hunger for many?—What about the next prom, will its tinsel be expensive? Spiritual blindness in the Soviet?—What about religious indifference in your own campus social group? Jesus crucified on Golgotha?—Is the moral inertia of college life crucifying Jesus on your campus?

For those who are intelligent crusaders, it is Jesus or nobody. Jesus rises from the monotonous levels of humanity as a "Lone Tower of Enablement." Why? Because there is in him both an actuality and an idea, a Tower that has been a source of dynamic because it has inspired loyalty and confidence.

Read about Jesus to understand the manner of man he was. Read a gospel, or all the gospels through; don't read his teaching only, but read his biography as well that you might get a clear picture of his point of view as he dealt with his fellows. And, of course, you will want to read Limbert's "Jesus, Man of Galilee," Van Dusen's "In Quest of Life's Meaning," and Curry's "Jesus and His Cause." Thus you will get the implications of Jesus' teaching for (1) personal liv-



ing; (2) the activity of the Christian Association on your campus; (3) the discovery of the particular needs in the world at large as well as on your campus and suggestions of the manner in meeting them. You, too, will discover the way in which Jesus has transformed individual and group life in historical Christianity.

Additional understanding of Jesus comes through personal commitment to Christian discipline, including (1) prayer, meditation, worship; (2) practice of Christian personal standards of living and participation in Christian sharing and service. Again, understanding comes through elistment in campaigns to change (1) un-Christian attitudes; (2) political, social, economic, and interracial maladjustments on the campus; and (3) movements toward Christian social ideals and programs.

If you are a leader in the C. A., you will have to help beginners to realize the rich possibilities in the above suggestions. Then, too, you must strive to present Jesus more adequately through (1) the college chapel; (2) the college curriculum; (3) informal discussion groups in natural meeting places; (4) special-purpose retreats; (5) guest speakers who have had a vital life experience.

The job of understanding Jesus is real—yet the effort is worth while in that it gives power for significant Christian living.

CLARENCE B. HOWELLS.

Bucknell, '35.

Understand Jesus

IT IS not enough to talk of "inspirational religion" and "cosmic realities"; before we can have a vital Christian force on campus we must have a group who are earnestly trying to follow Jesus Christ as a guide.

The Association president must be consecrated to his task, looking upon it as his major activity. His own Christian life must be one of deep personal devotion, strengthened by study, prayer, and meditation. Then he should attempt to build up an informal group of cabinet members, perhaps only five at first, of those

who are most deeply Christian. This group can meet together for a short period every day, or as often during the week as possible, to engage in prayer, Bible reading, and inspirational talk. One of the finest aids I know for such a group is Kirby Page's *Living Triumphantly*. Such an inner circle of worshippers must be the guiding center and bulwark of the Association. They will soon form a group of friends, too, mutually enriching one another's lives and tasks.

Another necessary source of strength is a worthwhile Bible course centered about the life and thought of Jesus. For Jesus does have something unique to say to us in our personal lives, and in campus and world problems. We must understand his own religious experience and the methods he used in dealing with his fellowmen. Love was the law of his life; we must realize the law of love for our own world. In the words of E. F. Tittle, "Jesus bet his life on the love of God—not an easy thing to do." We, too, must realize the implications of this, and then bet *our* lives on the love of God.

LOUISE JOHNSON.

University of Pennsylvania.

Overcome Illiteracy

A STUDENT Christian Association, as I see it, has two contributions to make toward a solution of world as well as campus problems: (1) it can seek to impart to students a religious consciousness and sensitivity; (2) it can point to the implications of Christ's teachings for every-day life.

It is trite to say that an adequate performance of this two-fold task cannot take place without a knowledge of characteristic student attitudes toward religion. Religious illiteracy on the campus can be combatted only where there is a thorough understanding of the intricate problems related to religious adjustment. The implications of this fact stamp the religious function of a Christian Association with a multifold, rather than a two-fold character. Precisely what can a Christian Association do about it?

One definite goal a Christian Association could set up would be the forming of a small group who would be heart and soul behind all efforts on the campus to dispel those attitudes not conducive to a proper religious adjustment. Such a group would meet weekly and the time set for it to convene would be binding. Prayer and discussion, both of these in terms of the religious needs of the campus, would characterize the activities of the group as a whole at its weekly meetings. The individual members, however, would be active throughout the week. In this group there would be at least one person whose whole efforts in connection with the work of the Christian Association would be centered around the task of helping students in their religious adjustments.

Such an individual together with his helpers could get discussion groups underway dealing with religious, philosophical, and even economic problems, possibly

led by faculty members. He could make a point of seeing that certain students were contacted regularly in ways which would lead to the bolstering of their faith—at the dinner table, in the room late in the evening, or at a discussion group. He would keep in touch with student movement periodicals, underlining important passages and placing these at the disposal of students. His task and that of his co-workers would be functional and not stereotyped in the least. His endeavors can be duplicated as many times as there are individuals enough interested.

ROBERT B. BIRGE.

Yale.

Learn About Missions

THERE is on many campuses a vast ignorance concerning the missionary enterprise. Most of us are so unacquainted with the work of the church abroad that we have no intelligent basis on which to form attitudes toward it. To meet this situation:

Appoint a Committee. The chairman must, above all, be enthusiastic and capable. If not fully informed on the subject of missions, that is a secondary consideration if he is eager to learn. But the Christian Association will accomplish nothing in this field if it delegates responsibility to no one at all, or to someone who means well but simply has neither the personality nor ability to be a leader.

Use Available Literature. Too many people think of the missionary enterprise in terms of some ardent individual distributing tracts as he hurries from one village to the next. The biggest task of the C. A. in regard to world missions is to acquaint people with them as they really are. There are many ways to do this. One of them is through reading—and I recommend it, unpopular as reading is supposed to be on the college campus. *THE INTERCOLLEGIAN AND FAR HORIZONS* is an excellent guide to worth-while books in the field; in addition it contains many valuable articles. If the college library has none of the books, requests might bring about the addition of some of them.

An up-to-the-minute pamphlet is *The Christian Internationale*,* edited by Raymond P. Currier. It is excellent for informal study and discussion, for a small number or a large group. The pamphlet is complete, with its own reference material, so that a group may plow right ahead. The *Group Manual*† is very useful either for use by a group or by the person in charge of missionary interest and activity. The manual gives advice concerning: Reading and Study, Worship Programs; Speakers; Feature Programs; Socials; Posters; Plays.

Utilize Conferences. Conferences on missions, which increasingly are being held under joint student movement auspices, offer excellent opportunities for students to gain new concepts of missions. These are held

* Secure from Room 802, 347 Madison Avenue, New York City; 30 cents.

† Published by the Student Volunteer Movement, 254 Fourth Avenue, New York City; 10 cents.

groups. Personal interviews and discussion groups both afford excellent chances to form the kind of friendships out of which teamwork may develop. There is a definite job in developing leadership within the group. Discovering those who have ability to grow and to take responsibility is hard work but thrilling. Also, the "Y" group needs to be tied up with other religious activities both on the campus and throughout the whole world. A president might well serve as a contact man with these kindred organizations.

At the end of this first semester's work I have a deep feeling of the supreme worthfulness of our "Y" program, and I cannot help but long to see the job done better in the future. I doubt seriously whether there is a place in extracurricular activities that entails more thrilling responsibility and offers more possibilities for growth and service than the "Y" presidency.

ALVIN H. SCAFF.

University of Texas, '35.

Books - Silence - People

THERE is a long list of things I would do if I were president again—but all of these things would have their roots in three soils:

1. *Reading*—I would read the daily paper *every day*. I would read a good weekly magazine of current events. I would be in the course of reading some book all the time. Books on economics, race relations and international relations, I would borrow. Books on religion I would purchase, if possible, and *master*. These I would read and reread, ponder over and test mentally and objectively. (It is a good idea to outline a book when one reads it.) I suggest Henry Nelson Wieman, *The Issues of Life* and *Methods of Private Religious Living*; Kirby Page, *Living Creatively*; Gregory Vlastos, *The Religious Way*; Rabindranath Tagore, *Gitanjali*.

2. *Meditation and Worship*. Daily, at some regular time, I would have a silent period, all alone. (The books mentioned above are helpful guides to worship.) If a person is to be effective she must take time to think; she must weigh her objective against the highest she knows or can find.

3. *Learning from People*. On every campus and especially at intercollegiate conferences are people who have infinite contributions to make to one who is willing to learn. I would seek out such people and try to learn from them.

Books, people, silence—if intelligently used—have a priceless contribution to make toward the kind of creative Christian leadership which is so essential a part of the equipment of the president of a college Christian Association.

MARGARET K. SMITH.

Emory, '34.

Social Challenge

LOOKING backward over a year as president and four years as a member of the campus Christian organization it seems to me that there is need for a more vigorous social program, truly Christian in its approach. Large numbers of students in college today are ready to be enlisted in a truly liberal and worth-while program. These students can be won over to a program of social thought and action not by the demonstrative and emotional agitation of extreme radicals but by appeals to their intelligence and idealism. It must be remembered that the great majority of students in our universities have not been deeply affected by the social crisis and inequalities that exist today. They can be attracted into a program for social action only through education and a program of reasonable action.

A comprehensive and effective program must provide the opportunity for students to express themselves and do something about the problems about which they have studied.

I am firmly convinced that no great liberal program of thought and action can be achieved with students as a whole in the United States unless the traditions of Christian thought and method underly it. The fact that attempts to start mass movements have met with only partial success in the years I have been in college, I think this represents a great challenge to the incoming leadership of the Student Christian Movement. If I were starting again it certainly would be the main problem I would attack.

JOHN H. TAYLOR.

University of California (Berkeley), '35.



PRESIDENTIAL GROUP

Members of last summer's
President's School in
New York City

MARCH OF EVENTS

—on the local campus

Plan Your Summer

A multitude of summer projects is being planned for students to whom ivory towers have no attraction. Following is a tentative list of opportunities for groups and individuals. (See a subsequent issue of this periodical for a fuller list, to include dates and names of those to whom inquiries may be addressed.)

Presidents' Schools. In Blue Ridge, N. C., in coöperation with Y. M. C. A. Graduate School, Nashville; and in New York City in coöperation with Columbia University and Union Theological Seminary; approximately six weeks with academic credit for work completed. "Is your local program stale? Sending some one to Presidents' School may bring the needed new life to your campus"—wrote Emily Orr (Bucknell) at the close of the New York school last summer.

Industrial and Social Discovery. The plans generally offer: lectures and seminars; personal investigation of both sides of the industrial problem in mine or factory; personal contacts with workers in shop, or shantytown; visits to prisons, flop houses and other public institutions. The New York Summer Service Group, parent of summer research groups, will meet for six weeks in July-August. Groups for which dates are announced are: Denver, June 18-28; Kansas City, June 18-28; Boston, July 6-August 15. Other groups, for which dates are not yet set: Pittsburgh, Philadelphia, Los Angeles, San Francisco, High Point, N. C. (in textile area). "Worth a semester in college" is the common opinion of those who have been members of these research groups.

Social Service. An opportunity to help forward a unique educational project among mountaineers is offered to qualified persons by Highlander Folk School, Monteagle, Tennessee. Other opportunities are being opened to qualified persons for service in CCC camps and in relief projects.

Vacation Bible Schools. Several are projected: The Sharman Camp, held usually at Camp Minnissing for a four-week period. Other camps, with Bible study at the center of the program, are planned, one in Boston and one in California.

Going Abroad? Combine study with sight-seeing on a non-tourist basis, at: The Psychological Center at the Sorbonne, Paris; in Salsburg, Austria where the annual Festival offers musical opportunities; or, consider the universities at Moscow, or Heidelberg, or Mexico City, as bases for study plus first-hand observation of political or social phenomena.

Asilomar

H. G. Wells says, in his *Outline of History*, the following significant thing of Jesus: "For to take him seriously was to enter upon a strange and alarming life, to abandon habits, to control instincts and impulses, to assay an incredible happiness. Is it any wonder that to this day this Galilean is too much for our small hearts?" The great significance of the Asilomar Conference, at least to the writer, is the evidence that the heart of American Youth is growing somewhat and that perhaps, as time and the "depression" move on, and the desperate need of finding Life where life has failed increases, there may come a time when our hearts will become large enough actually to include him as he is.

But all this implies much. It implies the faith of Muriel Lester that since life is manifestation of God, therefore the power of God is present in and around life waiting to flow through it. Her faith is one which is vital enough to be caught by others, and once caught, it reveals to one the rather obvious fact that people and the world can actually be, and indeed are being moved and changed by those who really believe. But there is nothing occult about the matter, nothing strange nor even so very new. It is only a matter of realizing the nature of life and finding out that prayer consists not in presenting to God a bill of our desires, but in opening our minds to the influence of the All-Life which flows about us and can flow through us if no obstacles are placed in the way. To Allan Hunter of Hollywood and W. W. Mendenhall, President of Whittier College, and to Muriel Lester go a major share of credit for bringing to the conference this most important insight into the nature of the spiritual world.

With due regard to the splendid contributions made by a score of people, it is no exaggeration to say that the conference was just about nine-tenths Muriel Lester. Her obvious love of life, her unchallengeable

THE SEA AT
ASILOMAR



trust in mankind, her unerring ability to separate the large and essential matters from the small and insignificant ones, but above all, her proven method of expressing practically the principle of brotherhood and of identification of self with God and man are the things that make this true.

Under the guidance of Kirby Page, George Hedley, Allan Hunter, Chester Williams and others, economic, international, and social problems, and especially things to be done about them were considered. There was no reticence about discussion of political tactics, Democracy, New Deal, Socialism, Communism, Fascism, the Epic Movement. The problem of academic freedom and civil rights was dealt with and the implication of the Christian religion that faith must be held in the ability of people to reach truth if only all facts are presented, was made clear. Agreement can hardly be said to have been reached on the question of what is the right method of approach to the problem of social and economic change, but certainly it became abundantly clear to the average member of the conference that we have in the world and in our own country groups of distressed people struggling against fearful odds for a fairer and more just state of society, and that the Christian must somewhere be found in the midst of them.

Departing from the conference, people faced the future not with care-free optimism, but with a quiet profound conviction that by undertaking the job of arranging one's life to accord with the principle of unlimited human brotherhood and by finding the most truly helpful ways of working at the crusade for justice, peace, and coöperation among men, one will come to discover in the silence of his heart that God is near.

JERRY VOORHIS.

Pomona.

High Points

For Peace. The Wellesley College Episcopal Club put on recently a week-end program with a double purpose: to dramatize the significance of peace and to translate understanding into constructive action. A preparation meeting on Saturday night led to an early Communion service Sunday. Miss Vida D. Scudder, surveying the chaotic world scene, stated that in the Church lies the only hope for a real peace; a student gave an idea of the thrill of participation in the Club's work for peace. Then came active student contributions. At the Sunday-school session and at the eleven o'clock service two students (Ray Dennett, Harvard '36, and Hester Gray, Wellesley '36) spoke from the chancel to a well-filled church on the younger generation's stake in world peace, and appealed for leadership in the cause. In the evening, several members helped to lead a high school group in a discussion about peace.

C. O. Exempted! President Edward M. Lewis of the University of New Hampshire this fall established the enlightened precedent of exempting from compulsory R. O. T. C. courses, six conscientious objectors.

These students were granted the privilege of taking alternative courses. The editor of the student newspaper hailed the action as "a very fair and just arrangement. . . . It certainly offers liberal treatment to all who deem that to train themselves in a military manner is to offend the dictates of their better judgment and deep convictions."

Peace Poll. The *Literary Digest* Peace Poll (still in progress as this is written) reveals some definite tendencies in student thought. Students know better than they knew a decade ago that there *was* a world war. And they are aware that wars still threaten. Some inconsistencies are revealed in the vote: They register themselves about 20% absolute pacifist, and 80% near-pacifist in that they would refuse to fight in an equivalent of the World War; then they turn about and vote for the Universal Conscription Bill, which would put every one of them into the army or into jail in any kind of war. Further, they would take the munitions business out of private hands, yet through the Universal Conscription Bill give a handsome profit to all private industry. For what business is not munitions business in war time and who would run our steel companies, our factories and our mines? None but the present industrialists in Sam Browne belts.

Loyalty Oath. Before the New York State Legislature is the Nunan Oath Bill, which would require an oath of loyalty by all students entering state-aided colleges of New York. (It is similar to the recently passed Ives bill requiring a loyalty oath by teachers in New York State, and to the Teachers Loyalty Oath Bill of New Jersey, now before the New Jersey legislature.) Interpreting the intent of the Nunan measure to be intimidation of students who are anti-war and are members of minority political groups, a committee of student organizations is appealing to the student editors of the state to oppose the bill, declaring it to be in violation of the spirit of the Federal constitution and of the right to academic freedom. Joseph Cadden, editor of the *National Student Mirror*, is chairman of the committee of student organizations opposed to the bill.

Vassar Acts. Learning that the Nunan bill had been scheduled for advancement in the New York Legislature, in session at Albany, 85 Vassar girls piled into buses headed toward the capital city. Reinforced by a small group from Skidmore they filled the lobbies and cornered the legislators and demanded that the bill be given a public hearing. Visibly impressed, the legislators yielded. The girls made an able statement of their case, declaring the bill to be an assault on academic freedom and a blow to democratic ideals. The Vassar group, returning to college, topped off the week with a well-staged "Model Senate," with twenty-six colleges participating. The "Senate" voted a federal lynching bill, unemployment assurance, and ratified a resolution to bring the United States into the League of Nations!

Spanish Inquisition? At the recent Asilomar Conference the Public Affairs Commission of the Student



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It predicts imminent war in the tone of one who should say, "It's going to be a hell of a show and I don't want to go through it, but I may as well make up my mind to." On the few occasions when Mr. Pickens examines motives or causes he seems to the present reviewer not to do so with enough depth. He recognizes, for instance, the economic causes of the present pains in Japanese society, but he pays more attention to political and military manipulations. Deep below them he leaves unmentioned the essential poison of capitalism working itself out in the body of its youngest victim. About Christian missions in China and about Dr. Sun he writes a mixture of truth and inaccuracy which he ought to have thought out more clearly; and when he writes, "No sort of contract has any place in oriental thinking" and "The oriental has an admirable capacity for solving such problems by blandly insisting that they do not exist," he is using a two-edged weapon very carelessly. With these reservations the book is still worth reading for what it is—"the vivid impressions of a correspondent." To give them solidity they greatly need a philosophy of history.

Such a philosophy is expressed in the opening sentences of Dr. Kohn's small and very readable book: "Mankind is slowly emerging into a unit. At the same time, the assimilation of historical stages . . . is sharpening the conflict between Orient and Occident." For Dr. Kohn the conflict is never more than a passing phase of the "coming unity of mankind." Over and over he presses in varying language this sense of a new social destiny. In Asia he sees "a new stage . . . ready for the drama of world history. . . . On this stage a new era in human relations is beginning. . . . A new type of man is originating, with a new attitude toward life." To this new life the Orient will make its own contribution, but it can do so only "by virtue of being admitted to the brotherhood of mankind originating from Europe." "The progressive unification of the peoples of the earth . . . is taking place before our eyes." It is true there is an "inexpugnable individuality of man and of cultural systems," but above it there is rising "an encompassing spiritual and social unity."

This book is enormously needed by most of us. It gives us perspective, sanity, a time-sense and (consequently) courage which many of us have lost while we have watched human unity splintering round us; and it makes us look pretty silly for our easy surrender to the nationalistic preoccupations of the day. For Christians it sets the world mission at a main junction of the highroads of the world as one of the few projects already transcending boundaries, already in harmony with the society that is to be. It is of added interest that Dr. Kohn, a doctor of laws from Prague, is now a professor at Smith College.

R. P. C.

Who's Who in this Issue

WILHELM PAUCK, of Berlin and Gottingen; German exchange student under the auspices of the German Kirchenausschuss and the Institute of International Education; now professor of Church History and Historical Theology at the Chicago Theological Seminary.

HENRY P. VAN DUSEN, Dean of Union Theological Seminary; author of *In Quest of Life's Meaning* and *A Plain Man Seeks for God*.

W. A. VISSER 'T HOOFT, graduate of Leyden University in Holland; editor of *The Student World*; frequent visitor to campuses of America and other parts of the world.

FRANCIS P. MILLER, Chairman of the World's Student Christian Federation; formerly a member of the national staff of the British and the American Movements.

privileged status in society and the conditions described. The third function of the book should be to cause students to think further about the dismal question, After graduation, what?

Unfortunately, little attention is given to the basic causes and to what is to be done; these are hinted at, not expanded. The author does effectively attack the "golden age of capitalism" illusion. He says (p. xiii):

During the years of depression we have talked of prosperity as if it were something to be recovered rather than something to be won . . . The effect of such discussion tends . . . to strengthen the popular belief that capitalism had a golden age here in America during the gambling orgy of the twenties and that to recover it would be about all that a reasonable man could ask.

The book should have a wide reading among college students. The appalling picture should serve to dissolve what little complacency is left. But it is becoming increasingly obvious that merely being occasionally shocked and stirred is too easy an escape for some who pay lip-service to the ideals of a better society. The vanguard of students who are determined that such shocking conditions must be made impossible increasingly will find their places in the ranks of those sections of society—the militant workers, farmers, and intellectuals—who are struggling actively against the system which Mr. Thomas has so vividly described.

S. CLAYTON NEWMAN.

Ohio State University.

Living Triumphantly. By Kirby Page. Farrar & Rinehart. \$1.50

Next in importance to the necessity of having a dynamic philosophy of life, students require facts about life and methods through which to give expression to their ideals. The facts must be distilled from the dregs of propaganda and misrepresentation that poison so much of our present-day information; the methods must give promise of some modicum of success so that frustration will not deaden the zeal for expression or quench the fire of youth. Kirby Page has met these requirements in this his latest book. The philosophy of life is not new—it is that of Jesus of Nazareth—but the interpretation of that philosophy is rigorous and challenging. The facts are honest and well-documented; no one reading this book with care has any excuse for being ignorant of our main social and religious problems today. The methods are suggestive; they form the basis for a program of action, so that thoughtful and resourceful readers will not want for avenues of expression.

Living Triumphantly is, in style and content, a companion to the author's successful *Living Creatively*—judged by religious leaders in colleges to be the most valuable of 436 books named as helps to students in discovering satisfactory religious insight and motivation. Frankly Christian and socialistic, the author examines the validity of a spiritual interpretation of the universe in a scientific age, finds it not to be denied or discarded, and offers an eight-point program for triumphant living. The power of the ideal of the Family of God is held before all who would attack the evils of capitalism, nationalism, militarism and racial exclusiveness; the facts about these evils and how they are to be met are presented; and stress is laid upon the utter necessity for worship and the sense of working joyously in cooperation with God.

Two-thirds of the book is given to gleanings from the author's prodigious reading, and here are facts aplenty and inspiration for the task. Apart from the value of the material presented, these 200 pages will serve as introduction to many of the best minds in religion and social thought, and the given

sources of the quotations will provide a reference library not soon to be exhausted in a search for truth and the means of attaining righteousness in personal and corporate life. We recommend this book for study, meditation, reference and discussion and thank the author for making so vast a store of material available at so little cost.

H. B. INGALLS.

Northfield Seminary.

A Common Faith. By John Dewey. Yale University Press. \$1.50

In this brief volume (three Terry Lectures delivered last January at Yale) we have John Dewey's clearest and most concise statement of his religious position.

Put very briefly, this book is an outline of an attitude toward life that may be called religious. Dr. Dewey wants to liberate all the good things of life from the unfortunate association many of them have with religion as an institution and a dogma. "I am not proposing a religion, but rather the emancipation of elements and outlooks that may be called religious." The religious attitude is the only consequential factor. Central in this view is the setting of the natural and supernatural in distinct opposition. The religions of history have relied upon some vague supernatural power (which has been only a guess that something lay beyond the natural) and have disregarded the natural. In so doing, religion not only has placed a premium upon a guess but it has retarded progress through its disdain of the natural. With the advance of science and learning the supernatural has come to receive less and less attention. Faith in the preëxistence of justice and order in some distant realm (*e. g.*, heaven in which all is perfect) is inferior to faith in the possibility of using forces at hand in nature to create here a better life. It is maintained that the common man has always had an implicit faith that has expressed itself in a religious attitude toward life, in reliance upon the supernatural and upon the potentialities resident in the present for building a better order of life. From this common store an explicit and militant faith needs to be built.

From the Christian viewpoint, there are many points at which one necessarily takes issue—even while admitting that much theistic religion is such as here is described. Too, many Christian theists will find a large measure of agreement with him in his claims for the natural. They will, however, insist that there is room for the Christian viewpoint largely within the range of what here is called the natural. Finally, we assume no such antithesis between faith as related to the here and now and as related to the ultimate or to God. For many the faith we have in God leads us to believe that new things are possible for the world that, lacking this faith in God, we would call impossible for the world.

Here is a challenging book for anyone who wants critically to examine the rational aspects of his own faith in the light of the reasoning of one who wants all the values for daily living that interest us without the presuppositions that we make.

HAYES BEALL.

Yale Divinity.

Storm Clouds Over Asia. By Robert S. Pickens. Funk & Wagnalls. \$1.50

Orient and Occident. By Hans Kohn. John Day. \$1.75

Two books trying to throw light on the same social phenomena could hardly be more unlike.

Mr. Pickens' is exactly what Theodore Roosevelt in the preface says it is: "the vivid impressions of a correspondent trained to observe and analyse." It is therefore superficial. It goes about on the surface of the ocean of world life, recording the waves, troughs, whitecaps, driftwood, buoys, lighthouses, and ominous rocks which are the political data of world life, and shows practically no awareness of a destiny of history, steady and enduring, fathoms under the sea. It reads like the account of a vast game, in which personalities, and the intimate experiences for which alone personalities live, do not count.

Communicated

NO TIME FOR PACIFISM

Editor, Leader-Republican:

After reading the various articles relative to the pacifistic views expressed by Kirby Page in his recent addresses in our city and the action taken by patriotic organizations in retaliation thereto, the writer would like to comment upon the issues involved from a standpoint of National Defense.

In the first place:—We will all admit that we are looking forward to the day when international amity will be developed to a point where war will not be necessary.

Secondly:—The students of political science know that the fundamental principle of our government relative to international warfare has always been one to seek out the causes of international difference and to find any amicable means for their correction. This policy has been instrumental in developing the present system of international conferences of peaceful arbitration: Reduction of armaments and creation of the world court.

All of these accomplishments have been directed toward the realization of the time we are all looking for when wars will be done away with. But, this day when men will rationally adjust their differences without resorting to force is far removed. From a national standpoint those who have kept posted on world affairs have witnessed the breakdown of the 5-5-3 Naval Treaty. We have seen the growth of militarism in France; the aggressive warlike attitude of Japan. We are feeling the results of a well planned program of seditious education, financed by communists, to break the spirit of the nation from within. The attack upon the minds of our growing children against our institutions and those traditions of loyalty and of courage, which are the very foundations upon which this government has been made.

In reviewing the various opinions expressed, it seems that this is the opportune time to take an inventory of this land of ours and a check on what it has cost. We find that a hardy pioneering spirit came to this land with noble and altruistic thoughts of freedom and justice. We find that to attain these privileges and to pass them on to us, who have followed them, it was necessary to fight and die.

We see the cost and suffering of six wars—the development of a race of strong men, capable and ready to defend their rights and homes. These principles seem to have been properly defended in the resolution adopted by the Fulton County Post Veterans of Foreign Wars.

The introduction of educational programs into our local community through our churches and schools which tend to destroy all of those gifts which have been handed to us through the sacrifices and hardships of our forebearers is alarming. If these advocates of destructive pacifism think that the time has come when they can refuse to defend their most precious belongings, let them make the test with their personal resources and safety, before advocating a defenseless nation.

Let them pay their bills without obtaining receipts.

Let them dispense with their accident and life insurance.

Let them dispose of their local Police and Fire protection.

If they believe that the nations of the world are not aggressive in spite of the evidence to the contrary, certainly their fellow men who have been under the influence of the teachings so prevalent in our own National Government, would do them no wrong.

What the test has proven to them that no one is jealous, grasping or dishonest here at home, then is the time to gamble with the heritage of others, but certainly not now.

In the meantime, while the advocates of pacifism are experimenting with their own problems of safety and security, I believe that most Americans would prefer not to have them meddling with the existing system of American law and order.

Let them refrain from teaching our children the doctrine of fear in defending themselves and their possessions. Let them not say one word in disrespect of our government.

We have the agencies at hand to carry on in the manner which we know has worked in the past and until other theories can be proven, let us glory in the accomplishment of our predecessors and endeavor to educate ourselves so that we may keep what we have.

LLOYD E. COLLINS,
Captain Co. H, 105th Inf.

World Peace to Dominate Meet

As an important contribution to the world peace movement, religious and educational leaders will take part in a Fellowship of Reconciliation conference Saturday at Mount Holywood Community Church.



KIRBY PAGE

Dr. Allan A. Hunter, chairman of the Fellowship for the Pacific Coast, announced today that Kirby Page, author and lecturer on many economic and social questions, will lead the conference. Round table discussions will feature the gathering, which is to open at 10 a. m. on Saturday. Luncheon will be served at 1 p. m. and sessions will be resumed at 2:30 p. m. Following dinner at 6 p. m., the discussions are to resume at 7:30 p. m., according to Frank Toothaker, chairman of the conference.

Among the principal speakers will be W. O. Mendenhall, president of Whittier College; Prof. Earl Cranston of Redlands University; Ordean Rockey of the University of California at Los Angeles; Horace J. Voorhis of the Voorhis School at San Dimas, and Eubank Carsner of the Federal Agricultural Bureau at Riverside.

Representative groups are to take part from La Verne College, the University of Southern California, Y. M. C. A., Pomona College, Scripps College, Pasadena Junior College, Occidental College, Riverside Junior College, Whittier College, Los Angeles Junior College, Chapman College, First Congregational Church of Long Beach, California Institute of Technology and from the Imperial Valley area. "The Fellowship of Reconciliation believes in action as well as discussion," said Dr. Hunter. "Our idea is to look ahead to possible conflicts and have fact finding groups prepared to give information and prevent violence."

"The movement is established in 20 countries and Muriel Lester is strengthening the work in the Orient."

Communicated

A WAR CHAPLAIN GIVES HIS VIEWS OF DR. PAGE'S TALK.

Editor, The Leader-Republican:

I am sorry indeed to have missed the lecture by Dr. Kirby Page about which some controversy has arisen in the community. I was in Albany attending the annual convention of the National Guard, where we considered ways and means of keeping peace, which are far more practical and efficacious than those proposed by Dr. Page. If I am in error in my quotations and inferences, therefore, the excellent account of the lecture given in your paper is at fault.

All of us can stand up and cheer at some of Dr. Page's remarks. But the good effect is quickly dissipated by his communistic and socialistic attitude on government and its functions, especially its inherent duty in behalf of its nationals when they are unjustly attacked in foreign countries. A government which will not defend its nationals under such circumstances is not worthy of either name or existence.

The "international mind" (whatever that may be) is not as yet sufficiently educated and developed to compel the lion to lie down with the lamb or to allow our swords to be beaten into plowshares. And until that psychological Utopia be attained, all our poor soldiers, sailors, and marines can do is to endure privation and hardship and perhaps to suffer and die defending their country's liberties. Because, Dr. Page rightly says, it is governments who make war. He neglected to add, however, that it is the army and navy who end wars and who make and keep peace. A strong army and navy therefore are absolutely essential for preventing war. Papers and promises not to bear arms may be signed and made, but Dr. Page and his confreres will not have any choice when the next war (which God forbid) comes. Because everyone, combatants, industry, pacifists and even money will be conscripted and those who do not bear arms will be put at some form of work to aid in winning the conflict, if anyone ever wins wars, which I doubt.

It might be a good idea for a majority of pacifists to knit socks, as that seems to be what they are fitted for. They could not fight if they wanted to anyway.

Your enthusiastic defenders of Dr. Page, whose letters have recently appeared in your pages, have the right ideas, but fail to face facts or use good sense. Let's look at the matter fairly. A veteran myself, I have been active in veterans' activities since the war. And all over the world, it is the veteran who is the foremost advocate of peace. Witness the propaganda of Les Anciens Combattants of France, the British Great War Legion, the Veterans of Foreign Wars and the American Legion in our own country, as well as Fidae, the great international veterans organization, all of whose efforts are for peace, but peace with honor. Who knows better what the ravages of war really are, the veteran, who has been through it, or Dr. Page et al., whose knowledge is, at the best, purely academic and not actual?

Do you think that any veteran, who has gone through the mire, the muck, the sordidness of war, who has seen his comrades killed, blinded, wounded, left bereft of mind and strength, wants a repetition of those horrors? Does any veteran, father of children, want to bequeath to those children, another horrible war to fight and pay for? The foremost and only authoritative advocates of peace in all countries and communities are the veterans themselves, who are so ardent for peace that they are willing to fight for it, and not the International Council, Dr. Page and his pacifists.

Alas and alack! And this really interests me. Where do we well-meaning, but hard-fighting army chaplains head in? Dr. Page does not know his army chaplains, nor has he a speaking acquaintance with Army Regulations. Two years active service during the war, seven years reserve service and study, nine years National Guard service and I have yet to be told what to preach and or how to preach it.

True enough, I use good taste in not preaching on matters subversive to the cause in hand, but never have I urged war or the killing

of men. I have, at football games in my younger days, urged and been urged, to "get in and kill 'em." But never during war time. Does Dr. Page know that the Army Chaplain is the only officer in the army who can communicate directly with the Adjutant General of the Army on any matters pertaining to the welfare of the troops in his charge?

Dr. Page does not know that the War Department is a civilian organization under a civilian Secretary and outside of the raising, equipping and maintaining the army, has nothing to do with the conduct of war. The General Staff fights the war, under the Chief of Staff, who, in turn, reports to the Commander-in-chief, the President of the United States. Therefore, if the army chaplain is employed by the War Department, he works for a civilian, not a military organization. The uniform argument, the pay argument are too childish for consideration.

I wear a uniform in civilian life, in Church, and I am not ashamed of that uniform, nor of my Kahki, because they mean that I have been tried and not found wanting in the job I am doing. My pay—well, they speak of the vanishing point. Let mathematicians do that. Suffice to say, the war cost me money, as it did everyone else in the service.

I am interested in peace. I desire nothing more ardently than that peace, industrial, national and international shall be maintained. But I want peace with honor, a peace we can point to with pride. And with my veteran comrades I stand ready to fight for that peace.

May I respectfully suggest to those organizations opposing appropriations for the Army and Navy that similar resolutions be sent to our city government opposing appropriations for the local police force and to the State opposing the same for the State Police?

Let Dr. Page and his followers, here and elsewhere, take for their guidance, the words of our Lord Himself, found in St. Luke 11:21, 22.

Very sincerely yours,

CHARLES H. L. FORD

Rector, Trinity church; Chaplain, 105th Inf., NYNG; Chaplain, V.F.W. and American Legion, Gloversville; Past Dept. Chaplain, Dept. of N. Y., American Legion.

the parsonage.

Parochial School Party

A benefit card party will be held tonight in St. Patrick's parochial school. Cards will be played during the early part of the evening, after which a program of entertainment will be presented and refreshments served. Edward Hennelly will have charge of the entertainment and the other arrangements are being handled by a committee of women members of the parish.

Grange Card Party

Koleneka Grange, 1441, will sponsor another in a series of card parties tonight in Grange hall. Play will begin at 8:15. Prizes will be awarded and refreshments served at the close of play.

Committee Is Named

The Progressive Philathea class of the Young Women's Missionary society of St. Paul's Lutheran church met last evening with Miss Johanna Lawton, 7 Burton street. Routine business was conducted followed by refreshments and a social time.

The devotional committee selected includes: the Misses Marion Brown, Margaret Kuhn and Katherine Raymond.

MEETINGS

Scorn Rebekah Lodge
regular meeting

COMMUNICATED

Editor, The Morning Herald:

For three reasons I am asking space in which to answer the charges of the Veterans' organization in regards to the talks of Kirby Page, sponsored by the Gloversville Peace Council.

One is that I am personally acquainted with Mr. Page; two, that I asked the question which the Veterans have brought into the controversy; and three, I feel that, in justice to the sponsors of Mr. Page himself, and to avoid embarrassing controversy, the charges should be answered by some one with full knowledge of the facts, apart from the sponsors, who have been placed, through no fault of their own, in a defensive position.

The Veterans' charges in brief are as follows: 1—That Mr. Page is spreading communistic propaganda; 2—That he is working secretly with anti-patriotic organizations; 3—That he casts aspersions on ministers who are chaplains in our army and navy; 4—That Mr. Page represents no official church organization; 5—That sponsors of

his speeches in Gloversville were deluded and careless when they secured him as a speaker, and, 6—That said sponsors were guilty of aiding him in the spreading of anti-American propaganda.

These charges are typical of similar steps certain branches of Veterans' organizations have been taking in the past few years. However, like most of these, they are basically untrue.

Mr. Page is a licensed minister of the Christian church (Disciples); he is associate editor of the Christian Century, the largest interdenominational Christian magazine in the country.

He has been one of the leaders in peace and social work in the church, and has written many books and pamphlets on the subject.

He is an authorized representative of the Federal Council of Churches, and a co-worker with such men as Bishop McConnell, Dr. Harry Emerson Fosdick, Rabbi Stephen Wise and other great religious leaders.

He is regarded as the official spokesman for the Federal Council on the question of war and peace, and was the instigator of

the recent questionnaire submitted to ministers on this and other topics.

Politically it is true he is a Socialist, but if he is a spreader of communistic and anti-American propaganda, then practically every noted leader in the Protestant church, North, is.

Mr. Page has been a leading figure in practically every vital church conference during the past several years. At the Methodist Youth council last year, he was one of the leading speakers. And such national church organizations as the Methodist, Congregational, Presbyterian, Christian and others have publicly endorsed such steps as Mr. Page mentioned in his speeches here.

As to the question regarding chaplains, and their place, I'd like to add that this was misprinted in the newspapers. The original question asked by me is as follows: "Mr. Page, there has been much misunderstanding as to the status of army chaplains, since the recent declarations by certain organized churches on war. What is your opinion on this matter?" In answering this, Mr. Page gave the views he had expressed before the

Christian Century on this subject. These views are being discussed at the present by the Federal Council of Churches and they are preparing to make an official stand on this question. I knew of this when I asked the question. I wanted Mr. Page to bring out fully the weight of opinion of the Federal Council on this matter, and he did—as his listeners can say—quite fully.

All through his discourse Mr. Page discussed war as a method—the method of a nation imposing its will on another through force of arms.

Since according to the Christian view and the ideals of human brotherhood, human life is sacred, and war is the greatest destroyer of human life, the Christian is justified in condemning war as sin—and Mr. Page was fully within his rights as a Christian man and Christian minister — despite the declaration of the Veterans of Foreign Wars.

Thank you,
RODNEY FISHER,
 R. D. No. 2,
 Gloversville, N. Y.

an urge to full self-expression, even after we have made full allowance for the optimistic sentimentality of errant disciples of J. J. Rousseau. The first is easily transmuted into a will-to-power which takes the form of the exploitation of others; the second may express itself in the highest search for cultural and spiritual development and frequently represents the ethical basis of revolution where individuals realize that they are denied what is necessary to their highest development. Individuality, moreover, is always a coefficient of sociality. The limitations in the ethical expression of the individual in many cases are the direct result of denial of the possibility of coöperative social intercourse. It is surely reasonable to assume that in a more highly socialized state the individual would be more capable of a higher ethical development.

The second attitude related closely to Niebuhr's religious absolutism we have already referred to, namely, his despair of gaining in the field of politics an ascertainable social-ethical advance. In his chapter on "The Political Realism of Christian Orthodoxy" he states: "The pessimistic assumption of classical religion that no political order can fully incarnate the highest ideal is the natural consequence of the transcendent perspective of high religion." And so strong is his antipathy to liberal Protestant optimism that he constantly inclines to make this pessimism his own. The logical demand of such a position is an ascetic withdrawal from an evil world and the taking of consolation from the assurances of grace.

But there is another note of religious absolutism which has been struck with strident challenge in Reinhold Niebuhr's earlier writings and of which we hear but the faint echo in this volume. To the prophet in action the absolute is not only the conviction of sin but also the assurance of the ultimate triumph of God's purposes in history. For the Christian realist rejoices when the secular realist is filled with despair and when the pure mystic retires to gain a solitary consolation. His insights into the absolute keep him humble, but they also give him assurance of victory. And by his assertion of an impossible victory he makes that victory real. It should be Reinhold Niebuhr and not his humble critic who says, "Except the faith of a Christian exceed the faith of a Marxist he shall in no wise enter the Kingdom of Heaven."

KING GORDON

unable to subscribe to the dogma that the use of force is always wrong, yet *we are opposed to any conceivable form of international war.*"

Mr. Page has in his possession my personal answer to the questionnaire now being circulated among the ministers of the country, in which I take the precise position on international war which he takes. Indeed, I am one of his converts! And my conversion immediately brought forth fruits worthy of repentance when I assumed responsibility for getting his book, *The Cross or the Sword*, published at a time when publishers were afraid to put out a book of that sort.

Mr. Page repeats his unfair comment in two places in his article, treating a *Christian Century* statement which refers to a possible class war as if it referred to international war. I do not think he was aware of the unfairness of his interpretation, but I do think he should have read the editorials more carefully. Because he sees no difference between the so-called class war and international war, he is not justified in misrepresenting the position on international war of one who does see—or thinks he sees—a possible difference. I do not wish to stand, or to have the *Christian Century* stand, in a wrong light in the eyes of the readers of *THE WORLD TOMORROW*, a journal which I hold in the highest esteem.

Chicago, Ill.

CHARLES CLAYTON MORRISON

(It seems difficult to understand how anyone could get the impression from my article that I was unaware of the fact that in relation to *international war* the *Christian Century* maintains the pacifist attitude, especially so in view of the quotations which I cited, and which are now repeated by Dr. Morrison. My article was entitled "Pacifism and the Class War," and I expressed regret that the *Christian Century* does not advocate pacifism and war resistance in relation to all war, class as well as international. When an editor, in discussing the advisability of war resistance in industrial strife, writes that the recording of such a decision prior to the emergence of a situation which necessitates immediate action is equivalent to creed-making and is as "scholastic and remote from reality as was ever the theological debate over the trinity or original sin," I cannot refrain from expressing the opinion that such words "reveal an almost complete lack of insight into the strategy of pacifism" in relation to the class war. Dr. Morrison and his incomparable journal are now rendering valiant service to the cause of international pacifism. Our fervent hope is that soon they will join the ranks of those pacifists who say that they will never sanction or participate in war, whether against national or class enemies, and that they will enthusiastically support the Fellowship of Reconciliation in its endeavor to discipline its members for resolute pacifist action in the day of wrath.—K. P.)

CORRESPONDENCE

In Justice to the 'Christian Century

I AM quite sure that my good friend Kirby Page, on reading his own article entitled "Pacifism and Class War" in your issue of February 1, must have felt that he had seriously misrepresented the position of the *Christian Century*, upon whose



FULTON STAR

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Glove Cities
and
Immediate
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Vol. 1 No. 24 Friday, January 25, 1935 Groversville-Johnstown, N. Y. Three Cents Per Copy

J'town to Join Nation - Wide Salute to FDR

Birthday Balls Jan. 30 Expected to Reach 7000 Total

With committees working out final details for the President's birthday ball at Hotel Johnstown, Wednesday, Jan. 30, national headquarters expressed confidence that the total number of celebrations throughout the country will reach more than 7,000 at the end of the campaign.

Proceeds of the dances will be used for the benefit of infantile paralysis sufferers throughout the country. According to plans followed by all communities, Johnstown will receive 70 per cent of the dance receipts for local infantile paralysis cases while the other 30 per cent will go to the Warm Spring Foundation in Georgia. There are four cases of the dreaded affliction in Johnstown.

President Roosevelt will broadcast Wednesday night as a part of the program for the birthday celebrations to be held on that night. A White House announcement said:

"The President today agreed to participate in the radio program of that evening for the purpose of expressing his personal thanks and appreciation to all those taking part in the benefit celebrations throughout the country."

Mr. Roosevelt will broadcast from his oval room study on the second floor of the White House at 11:35 p.m.

Arrangements for the Johnstown party are being made under the direction of George S. Hackney, chairman. Fred H. Ramsey is in charge of the music and entertainment. Vincent J. Dolzen is treasurer and floor manager while Harry L. Schumann, Ladislav M. Pollak, Edward Connolly and Thomas J. Keaveney are handling tickets. J. C. Hennelly is publicity manager. The committee was appointed by Harry A. Jenner who is hostess chairman.

Two Churches Ask Present Pastors Be Re-Assigned

Retention of the Reverend Leon B. Randall and L. Burlin Main, pastors of the Fremont M. E. church and the North Main street M. E. church respectively was requested at Fourth Quarterly Conferences held at the churches Wednesday night.

The resolutions adopted, which will be sent to the Troy conference which convenes next spring, were voted on unanimously.

Incorporated in the reports were expressions of gratification for the work the ministers had done during their incumbency. In reviewing the past year from a financial standpoint, North Main church recognized a \$6,250 gift from the late George H. Simpson for the upkeep of the church property.

Progress in its drive to raise funds for the new Sunday school building, the North Main church reported a fund now totaling \$20,000. At present, the subscription list isn't complete and it is expected that at the completion of the drive this sum will be materially increased.

Three Cents a Week !

Six months of free distribution, designed to give readers an opportunity to get acquainted with a modern, well-proportioned, newspaper, will be climaxed next Friday when the FULTON STAR, Fulton County's Only Growing Newspaper, goes on a paid subscription basis.

The FULTON STAR is built on the conviction that a newspaper, unencumbered with hoary, pedagogical theories, would meet with the wholehearted support of the people. Such has been the case, to an enthusiastic degree.

The tabloid size of the FULTON STAR, its condensed news stories stripped of journalistic "histrionics," its diversified features, of interest to members of the entire family, all contribute to make the FULTON STAR a modern, progressive paper for people who think.

We're young, it is true, but with the vigor of youth and disregard for outworn and antedated traditions, we have established a newspaper impartial and untinged with sly and shoddy political affiliations.

WE THANK YOU, residents of Fulton county, for your support. Your flood of subscriptions testify to your satisfaction and approval of an "alive" and forward moving newspaper. We will continue to give you the best and uphold the standard we have set—to give Fulton county the kind of newspapers it demands and deserves.

—The Publishers

W. E. Smith Sees Shady Side of Sunny Savannah

The South may be a land of sunshine to the rest of the world, but believe W. E. Smith of Groversville, it has its dark moments.

Returning from a week in Florida last Saturday, Mr. Smith and two of his automobile companions from Binghamton stopped in the main section of Savannah, Georgia, for dinner. Locking the car, they proceeded to a restaurant. When they returned they found that the back window of the car had been smashed in, the side door unlocked and two suitcases and four overcoats missing.

Springing into action the three men ran to a nearby police headquarters where they reported the robbery. . . and in their wake came a telephone call from a pawn broker informed the police that a Negro was trying to sell him an overcoat with a Binghamton label. Smith and one of his companions chased a blue-coat to a prowler car and seconds later were whisking down lazy Southern streets.

They arrived in time to see a colored lad walking briskly away from the pawn shop and with only a quick glance from the pawnbroker to guide them the trio pursued their man and caught him. A Negro companion waiting for their prisoner at the corner got away.

Back at police headquarters one of Smith's companions was given back his coat with the Binghamton label. Another companion identified the sweater worn by the prisoner as his. Nothing else has been recovered to date.

But the thing that is annoying Mr. Smith the most these days is neither the loss of his coat or his other clothes but the thought that the trip was a reward for good salesmanship of a certain company's product—WITH ALL EXPENSES PAID.

G'ville Elks Seek 3,000 Signatures In Anti-Red Drive

Drive for 3000 signatures of anti-communists in Fulton county by the Groversville lodge, 226, B. P. O. E. was started early this week. This movement forms the link in the nation-wide chain of Elks lodges pledged to secure a basis for Congressional action against the "reds."

Petitions, forcefully worded as to demands of this organization against "reds," were given out to members of the local lodge for circulation. Sentiment in the Glove cities is "very strong" for the submission of those responsible for spreading heretic doctrines, John Johns, Exalted Ruler of the Groversville lodge announced.

This method of bringing before the proper legislative bodies in Washington the scope of communism in America was motivated by the disclosures of Michael Shannon, member of the Elks organization assigned to study the inner-workings of the communist party, at the national convention last year held in Kansas City. Mr. Shannon's revelations were of such import that the officers who attended the secret session were prompted to take action against this political group. Although Mr. Shannon's report has been made public in part, there remains other information to date which has not been released, according to Mr. Johns.

All petitions are to be in the hands of authorities in Washington.

(Continued on Page 3)

Who Brought Page To G'ville? Query Scares Sponsors

Fire of V. F. W. Scatters Official Pacifist; Ministers Refuse to Take Deny Connection With Speech

LANGWORTHY DEFINES STAND WITH: "I HAVE NO STATEMENT TO MAKE"

Assumption of responsibility for the appearance and addresses of Kirby Page in Groversville recently faded with amazing rapidity this week following a scathing denunciation of the prominent pacifist by the local Veterans of Foreign Wars.

The condemnation, drafted and incorporated in a resolution by the V. F. W. against Mr. Page and persons allegedly involved in making possible his appearance, brought denials and refusals to comment from these persons when questioned as to their participation.

Firms Pledge Wide Change In Insurance

Heads Move to Prevent State Compensation Monopoly

Albany, Jan. 25— Insurance company executives have promised sweeping changes in the industry to prevent creation of a state compensation monopoly.

This developed previous to a public hearing yesterday when executives visited Governor Lehman. Most arguments for and against the O'Brien-Canney bill which creates the compensation insurance monopoly and which is part of the Governor's legislative program, hearing.

On one side was the insurance carriers opposing the measure and asking that it be put over. On the other were labor unions and the Democratic administration, urging enactment. Both appeared to have exhausted arguments in the session before the Joint Insurance Committee of the Assembly and Senate.

Through a master of ceremonies, the carriers, the lawyers and the doctors fought to prevent committee approval and passage of the bill, as drawn. Labor-backed by the Governor and the State Labor Department—fought to save it, as drawn.

Private insurance companies writing compensation policies have been accused of obstructing settlement of claims through manipulation of doctors and lawyers. They have been accused of failing to raise their standards and to protect claimants from failure of companies. Some of these charges were admitted by spokesmen for the companies themselves. But they disputed that they should be wiped out of business in order to correct these abuses. They said they offered a compromise plan and would have it ready in two weeks.

Mrs. Raymond Mills, prominently connected with the Groversville Council for International Peace, stated yesterday that she did not know who was responsible for Kirby Page's presence in Groversville. Other persons known to be active in this organization that was a part of the censored group including the Reverend Augustine P. Manwell of the First Congregational church, confined their statements to the enlightening remark: "I have nothing to say."

Local ministers approached either evaded the question of responsibility by agreeing partially with both Mr. Page and the Veterans of Foreign Wars or timidly placing their sentiment with the pacifist speaker.

The Reverend Arthur V. Allen of the First Baptist church was the only minister questioned who definitely expressed his opinion with the remark, "I have made similar statements from the pulpit."

Five other ministers refused make any sort of a statement concerning the Page-V. F. W. controversy.

Harry L. Langworthy, Superintendent of Schools and one of the persons denounced by the veterans, emphatically closed the incident to discussion with the comment, "I have no statement to make."

Speaking for the Kiwanis, another group included in the V. F. W. condemnation, Ray H. Silvers, president, pointed out that his organization played no part in bringing Mr. Page to Groversville and invited him to speak only after a last minute suggestion from a prominent Groversville woman.

Officers of the City Club denied any connection incidental with bringing Mr. Page to Groversville and making special efforts to fete him during his short stay in the city.

The resolution in part read:

THEREFORE: Be it resolved, that the Fulton County Post No. 2077, Veterans of Foreign Wars, Groversville, N. Y., through the

(Continued on Page 3)

Metropolitan . . .

(Continued from page 1)

Bishop Nikodim wrote: "Youth must seek their vocation, to leave behind a better life than that which was left by their forefathers, for today's generation bears the burden of responsibility for maintaining peace on earth—the necessary condition for the blessed perfecting of the spiritual forces of mankind, and for the growth of material welfare."

It is significant, too, that the World Council, in reporting these greetings, quotes Bishop Nikodim's greeting but only adds concerning other greetings the following:

"Other messages were received from the Roman Catholic youth organizations of Lausanne, the International Missionary Council, Bishop Otto Dibelius, of Berlin-Brandenburg, the Archbishop of Canterbury, Dr. Ernest Payne, Baptist, London, WCC Central Committee vice-chairman, and Her Majesty, the Queen of the Netherlands."

Why is it that it is the Communist spokesmen who get the recognition and the fuller reporting by the World Council of Churches?

Nicolai's departure from the field does not remove him from his position as the second ranking churchman of the Russian Orthodox Church, or mean that he will not continue to have influence in high circles of the Russian Orthodox. But for some reason, known to the Communists, they have decided to lay him aside and to present a younger leader.

No one can doubt that the younger man will be just as "reliable," useful, and efficient so far as the Communist purposes and program are concerned.

(Continued at bottom of column 5)

(Photographically reproduced from *Daily Mail*, London, England, June 15, 1960)

Three men with a mission



THREE Russian Ambassadors flew into London from Moscow last night. They had strict instructions from their chief about their British mission. Their orders: "Try

to do something to bring two Churches even closer together." Their chief: Patriarch Alexis of Moscow. For the envoys were monks of the Russian Orthodox Church, re-

turning a visit by Anglicans to Moscow.

They were (from left to right): Archimandrite Philaret of Kiev, Archimandrite Nikodim, Moscow, and Father Bartholomew, Zagorsk.

(Photographed from *The Guardian*, London, England, June 15, 1960)

RUSSIAN CHURCHMEN IN LONDON

"Bringing Churches closer"

Three representatives of the Russian Orthodox Church arrived in London yesterday by air from Moscow to spend ten days as guests of the Anglican communities. They are returning a visit to the Soviet Union paid by an Anglican party two years ago. The three are Archimandrite Nikodim, head of the department of foreign relations in the Moscow Church; Archimandrite Philaret, Rector of Kiev's theological seminary, and Father Bartholomew, from the monastery at Zagorsk.

They were met by representatives of the Soviet Embassy and by Father Mark Tweedy, from the Community of the Resurrection in Mirfield, Yorkshire, and the Rev. John Satterthwaite, representing the Archbishop of Canterbury.

Through an interpreter, Archimandrite Nikodim said they had come "with instructions of His Holiness Patriarch Alexis, of Moscow, in an attempt to do something to bring our two Churches even closer together."

POSSIBILITIES

Longfellow could take a worthless sheet of paper, write a poem on it, and make it worth \$6,000—that is genius.

Rockefeller could sign his name to a piece of paper and make it worth millions—that is capital.

Uncle Sam can take gold, stamp an eagle on it and make it worth \$20—that is money.

A mechanic can take material worth \$5.00 and make an article worth \$50—that is skill.

An artist can take a fifty cent piece of canvass, paint a picture on it and make it worth \$1,000,000—that is art.

God can take a worthless, sinful life, wash it in the blood of Christ, put His Spirit in it, and make a blessing to humanity—that is Salvation.

—Euclid Messenger

Another Propagandist . . .

(Continued from page 1)

"His Holiness, Vasken I, spiritual leader of all Armenians and pontiff of the Armenian Apostolic Church, smiled with optimism as he made these statements in response to questions at a press conference in the royal suite of the Mark Hopkins Hotel in San Francisco.

"BETTER RESULTS

"Our work is being carried forward with better organization and better results than ever before," said the patriarch, whose See of Echmiadzin nestles at the foot of Mt. Ararat, deep in the Soviet Union.

"The 52-year-old bearded pontiff wore the traditional flowing black cassock and black hood of Armenian prelates to greet reporters and photographers. His calm, friendly attitude remained unruffled as flash bulbs popped and questions were shot at him through his interpreter, Archbishop Tiran of New York, former diocesan of the Eastern United States Armenian Church province.

"His Holiness, whose official title of Catholicos is the equivalent of Pope in the Roman Catholic Church, said there has been no interference by the state in church affairs since he was enthroned in 1955.

"DIFFERENT PLANE

"In theory, the state has no religious tenets, and the ruling party is on a different plane," he said, "but I would say that the state-church relationships have entered normal channels since World War II."

This is pure Communist propaganda. The Reds want the American people to believe that relationships between the church and the state in Russia are perfectly normal. Actually the church is under the domination, control, and direction of the Communists. There can be no doubt but that this Bishop's tour of the United States has been arranged by the Communists to the end that he may make his contribution in the propaganda battle, and he is doing an effective job of it.

The story continues:

"His Holiness broke into a broad grin when he was asked if there were any Communists in his official party.

"Hardly," he chuckled. "If they were members of my party they could not be members of the Communist party."

"In response to another question, he said that many Armenians within the Soviet are Communists.

"STILL A CHRISTIAN"

"But then, we consider that any baptized person is a member of the church. If he were baptized as an infant and later became a Communist, he still would be a Christian in our eyes."

A man can be a Communist Party leader, member, anything else, but if he was originally baptized in a church he is still considered to be a member of the church and a Christian. This ought to help those

(Photographed from *The Evening Bulletin*, Philadelphia, August 4, 1960)

Russians Attend Policy Talks Of World Church Group

St. Andrews, Scotland, Aug. 4 —(AP)—Soviet religious leaders sat down today with Western churchmen meeting here to frame new policy approaches to the problems dogging East-West relations.

It was the first time that Russian theologians had attended debates of the Commission of the Church on International Affairs, an important foreign policymaking group of the World Council of Churches.

The Russian church is not a member of the council of 172 Protestant, Orthodox and Anglican churches scattered around the globe.

Dr. Nolde Explains

But the CCIA director, Dr. O. Frederick Nolde, of Philadelphia, said: "The Russian Church accepted our invitation to send delegates to sit in on our discus-

sions and we have also invited them to take part in our debates, even though they are not members of the council."

Any decisions the CCIA takes against the changing background of international politics will be kept under wraps until the meeting of the Central Committee of the World Council beginning here August 16.

"We will not necessarily change any of our laid-down policies on such things as disarmament and the test of nuclear weapons and other subjects over which the East and West are divided," said Dr. Nolde.

Russians Named

"What we aim to do is merely to take our policies further ac-

cording to the way the international situation develops."

The Russians attending the foreign policy meeting were Victor Elxev, from the office of foreign relations of the Moscow patriarchate, and Professor Alexander Shishkin, of the Leningrad Theological Academy.

Two other Russian church dignitaries — Professor Vasily Stoykov and Professor Vitaly Borovoy, both from the Leningrad Theological Academy—sat in on a meeting of the Faith and Order Commission which discussed church unity.

Metropolitan . . .

(Continued from first column)

Though the National Council leaders in the United States have never been willing to face these exposures and they have sought to remain quiet when it comes to discussing Nicolai, it is apparent that the situation in the Western world has become such that the Communists move Nicolai out of his position. The use of these younger bishops and their activity is further reported in the *Christian Century* by Cec Northcott in his column entitled "England," July 20, 1960:

"The Russians have been here again—three monks from the monasteries which were visited two years ago by Anglican monks in an effort to establish contact with the inner life of the Russian Orthodox Church. Two of the Russian monks are young men, said to like fast cars and speedboats, who received the full course of Communist state education before choosing the life of the priesthood. The Russians were in this country at the invitation of the Archbishop of York, and spent most of the time in the Anglican religious communities in Mirfield, Kelham and Oxford."

of us in the West to appraise the statistical data which is being offered to us by the propagandists from the Kremlin.

No one is in a position to question or to deny or to check the claims of the Russian Baptists that they have 5,000 flourishing Baptist churches in Russia. We know that there is only one in the whole city of Moscow, with 8,000,000 people. Nor can anyone check the statistical figures concerning the Russian Orthodox Church—built upon this same principle, that if anyone was baptized in this church he is still counted, no matter what position he may now hold in the Communist world.

The newspaper story concludes by saying that the pontiff of the Armenian Apostolic Church would "celebrate a solemn pontifical mass at Grace Episcopal Cathedral, with the assistance of clergy of his own church, the Episcopal church, and Protestant Armenian churches in the Bay Area."

Bishop James Pike is the Protestant Episcopal bishop of the San Francisco area and Grace Cathedral is his church.

The fear of the Lord is the fit fountain of holy living: we look in vain for holiness apart from it: none but those who fear the Lord will ever walk in His ways.

—C. H. SPURGEON

...into a vacuum...
...different that is those who create and...
...as the workers of the...
...with the...
...Committee,
...Socialist Party of N. Y.

Unions

THE Trade Union movement does not close its doors when the temperature rises and the humidity thickens. A labor organization is a delicate body and can suffer no neglect. It requires constant attention and application. Hours, days, season or weather bring no exemptions to routine and service, and strange as it may sound to the average vacationist as soon as the weather gets unbearable, labor troubles break out like a scourge of prickly heat. I write this as a preface to a brief report of the work of the Socialist Party Labor Department of New York City during the last six weeks.

Immediately following the Supreme Court's invalidation of the NRA, a number of trade unions called membership mass meetings and mobilized for action against any chiseling of labor standards. The I.L.G.W.U. was particularly militant. Its officers and organizers were in the field arousing the membership. The Socialist Party was asked for assistance and a number of our speakers were enlisted for this service.

I was especially honored by being sent as a representative of the I.L.G.W.U. to address its membership in Mt. Vernon, New Rochelle and Corona, New York; in Bridgeport, Stamford, and Waterbury, Conn.; in Plainfield and Elizabeth, and in Fall River, Mass. In the last city I also addressed a mass meeting for the United Textile Workers, the Amalgamated Clothing

are many more factors involved than these newspapers would care to discuss.

The work of cleansing a union requires more than an exposure of officials in "collusion with racketeers." So-called exposures also contain much misrepresentation, exaggeration and deliberate falsehoods.

Some Nasty Cases

I accompanied a delegation of Local 16 to the editor of the New York Post and I listened to the two-hour reply of Bro. Coulcher to the attacks made upon him. I hope the editor was impressed that the union's side of the story differed immensely from his paper's account. As I wrote in a previous article, there is much that is not kosher in some unions, but purification will not be effected by the capitalist press. That job is one of quiet and persistent work among the rank and file along the line of education and the organization of the cleaner members.

For example, the Motion Picture Operators' Union, Local 306, has been and still is a disgraceful mess. Thanks to Judge Panken, Matthew M. Levy and a fine group of Socialists in this union, the decent elements have grown in strength and courage. A terrific battle is now on between the International Union and a determined number of members who insist upon democratic rights and a clean union.

It is easy to shout "Nemser," or to go into moral convulsions whenever his name is mentioned and presume that he is a devil incarnate. But not one has had the courage to prefer charges against Nemser and to back his accusations with proof. Your Labor De-

Nothing in the act "shall be construed so as to interfere with or impede or diminish in any way the right to strike. An employer may make agreements with bona fide la-

Nothing in the act "shall be construed so as to interfere with or impede or diminish in any way the right to strike. An employer may make agreements with bona fide la-

PROPERTY By Kirby Page

Incentives Prompting Human Beings Under Capitalism and Under a Society of Social Ownership and Control



IN his accurate sense, how important a role does the profit motive play in industry under individualism? Three answers must be given. In the case of a small section of the American people, say the richest one hundred thousand persons, a substantial portion of income is derived from profits, and it would be reasonable to assume that in the case of these individuals, the expectation of profit proves to be a powerful incentive in the determination of ways in which property is to be utilized. Even in these cases, however, as I shall point out in a moment, numerous other incentives are operative.

A second group is composed of men and women who receive returns from investment, in the form of dividends or interest, but who derive only a small fraction of their total income from profit. A typical illustration is furnished by a skilled worker who with great difficulty has saved \$1,000 and has invested this amount in a corpora-

language to say that they are driven by the profit motive. The truth of the matter is that, even under individualism, only a small fraction of the population is impelled chiefly by the profit motive, and that vast multitudes of men and women are motivated by other incentives than the desire for profit.

But we must deal with the contention that even though the number of individuals prompted primarily by the profit motive is small, nevertheless, they are strategic individuals whose activities are essential to efficiency in industry. The rich man who is active in management is almost certain to be impelled by wider motivations than the mere desire for profit. Such instances will be considered in a moment. The absentee owner or investor is the person whose conduct is most likely to be dominated by the desire for profit, and it happens that his significance is rapidly diminishing, while that of technicians and managers is increasing. While it must be admit-

investments on the part of a vast number of citizens.

Real Incentives

The actual participants in industry under individualism are prompted to action by the following combination of incentives: desire for an income, desire for a higher income, desire for security, satisfaction received from shouldering responsibility or from wielding power, the joy of participation in creative activity, and the desire for applause and prestige. Certain it is that so far as the vast proportion of the men and women responsible for industrial efficiency are concerned, this combination of incentives is many fold more dynamic than is the profit motive. And all these motivations may be conserved and strengthened under socialization.

Efficient Incentives

Let us therefore come to grips with the question of incentives in industry. Under a system of socialization why should men and women bother to work? A satis-

of all workers against fasci...
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Appended to the Communist communication...
posals upon which, the Communists declared, united a...
parties and groups in question was possible. The pro...
selves are of an extremely moderate character. There is n...
of Communist bluster in them. To make them palatable, th...
munists couched their proposals in terms designed to please the...
est of bourgeois radicals. Summarized, the proposals constitute an...
immediate program of quite simple political and economic demands.

The maneuver of the Polish Communists is an exact replica of the new Communist policy in France. The reasons behind it are likewise the same.

France is now Soviet Russia's military ally. The national interests of Russia and the political interests of the Communist dictatorship in Russia demand a united front in France, and if this requires lip service to democracy and the sudden discovery on the part of Communists that democratic rights are "the most important conquest of the masses in capitalist society"—why not? It doesn't cost much—just a sheet of paper.

What makes the proposal of the Polish Communists interesting, however, is that in this case the Communists speak of "a broad, anti-fascist people's front." This is precisely the development that has eclipsed the united front of Socialists and Communists in France, which has definitely begun to pall on all thinking French Socialists. Hence the Communist attempt to appropriate the broader front for their purposes. They need it in France for the purposes already stated, and they need it in Poland which, like France, occupies a strategic position affecting the very life interests of the Communist dictatorship in Russia. Poland may be an ally of Germany in a war against Russia; hence Moscow's desperate need of altering the political situation in Poland even at the price of Communist "conversion" to the principles of democracy. Let us hope that in the interest of peace and the higher interests of the Russian Revolution as distinct from the selfish interests of the Stalin dictatorship, Polish democracy will reassert itself in effective and determined manner, as it has in France, without hypocritical aid from the Communists.

New Communist Treachery

HOW treacherous and hypocritical Communist policy is may again be perceived in the contrast between the latest Communist maneuver in Poland and the attitude of the official organ of the Comintern with respect to Belgium. In France and in Poland the Communists want not only a united front with the Socialists but a "broad anti-fascist people's front." But in Belgium where such a front exists and controls the government, the Communists denounce it as a reactionary bulwark of capitalism. Particularly vicious are the attacks of the Communists on the Socialist members of the new Belgian anti-fascist government. We quote the following from the "Communist International" of June 10, the organ of the Comintern financed and directed from the Kremlin:

"The working masses of Belgium are becoming increasingly animated by the desire to pose the question of acquisition of power, of the overthrow of capitalism. But reformist illusions still continue to make themselves felt powerfully among them. They do not believe as yet in the possibility of a victorious proletarian revolution through armed insurrection, and they still believe that a government in which the

ing Workers and the International Ladies' Garment Workers' Unions.

Internal Union Troubles

Then came calls for organization and educational work from the Paper Box Makers, the Butchers, the Grocery Clerks and the Building Service Unions. Assistance was also given to strikes of the Provision Salesmen, Bakers and the Consumers' Biscuit Workers and the Waterbury, Conn., underwear strikers.

An unusual amount of internal trade union troubles came to our office during these weeks. Many long and wearisome hours were spent in attempts to straighten out difficulties. To mention but a few, Butchers' Local 174 had an incipient race problem upsetting its membership; the Radio Telegraphers had a bad dose of Communist intrigue splitting its small ranks; the Dental Mechanics, recovering from a disastrous strike, now seeking affiliation with the A. F. of L.; the Bus Line and Fifth Ave. Bus drivers and their apparently hopeless struggle to get aid from the municipal authorities and the franchise contracts with these arrogant corporations. Many more hours of conference on other cases were spent.

In recent sensational newspaper attacks upon locals 107 and 717, Retail Salespeople, and upon Local 16, Hotel and Restaurant Workers, our Labor Department was far from inactive. Comrades who love the limelight, who rush into print on the slightest provocation and add their amen to reckless attacks upon unions and officials, did not inquire of their own Party Labor Committee as to what it was all

Had they inquired, they have learned many things in the Post and the

and that there

partment and the United Hebrew Trades have given many long hours of attention and investigation of the troubles of the Retail Salespeople's unions. It has gone into the relations and difficulties of these local unions and their International and the alleged practices of Hyman Nemser and others. The facts are quiet different from the rumors.

However, more serious than the damage done to personal reputations is the bitter, senseless and absolutely ruinous fight going on between the rival locals in this trade and the utter demoralization that has set in among the membership. Last week I spoke to the warring factions of what was recently a growing and promising organization and I am happy to report that we have effected a movement towards unity and the end of this pitiful warfare, and that this movement will be carried to the further aim of rebuilding a stronger and a more democratic organization among these viciously exploited retail salespeople.

In future articles I will tell the story of the Paper Box Makers' Union and the problems, racketeers and difficulties that bedevil this small but growing organization. Another interesting story will be told of the long battle of a group of egg inspectors against a brutal union official and the heroic fight made by Irwin Nussbaum and a number of our comrades against high labor officials condoning this terrorism and how we succeeded in organizing an effective opposition in this union.

Members of the Brotherhood of Painters are now meeting frequently with the Labor Department and a growing opposition is being organized against the nasty conditions in the several locals of this union. More about this will

tion that pays 6 per cent dividend, or \$60 per year. It is obvious that in such a case the profit motive is far less impelling than the income motive. That is to say, a carpenter is far more interested in rates of wages and in regularity of employment than in profit from a small investment.

Unwarranted View

A far larger company is made up of individuals whose income is derived almost wholly from wages and salaries. Most of these individuals have only the remotest hope of receiving a substantial share of a large income from interest or dividends. It is therefore an unwarranted misuse of

appear later. A fine development is going on among our group of Socialist furriers. This group is growing rapidly and is taking an important part in the huge task of rebuilding the union and organizing an efficient check upon the Communist affliction that has almost completely destroyed this once powerful union.

Bulk of Unions Sound

Fortunately, these troubles concern only a small fraction of the local labor movement. The reader must be assured again and again that in spite of sensational news reports in the "liberal" press and in spite of some complaints I have mentioned and will continue to mention, there is ever so much more good news to report about the trade union movement in general. Two weeks ago I was signally honored by the Educational Department of the I.L.G.W.U. in being appointed its teacher for a class of some forty young men, members of Local 10, Cutters' Union, in the history of their great organization, the I.L.G.W.U. This has been a much more thrilling experience to the teacher than to the pupils. Although this class has im-

posed upon me an immense amount of reading during the hottest and busiest months of the season, I am grateful for the experience. I have learned a great deal more than I can impart to my pupils. Among the inspiring facts I culled out of the history of this truly great labor organization is the fine work of Socialists in the building of a mighty and effective union. Now I know what I joined when 25 years ago I entered the Socialist Party. Now I know more fully what service, sacrifice and thankless labor my comrades had rendered to the trade unions in those early and trying days. Now when I meet some of these heroes who are still in our midst I look upon them with a respect and admiration that makes me feel humble in their presence.

And my one consuming ambition is to help make the Socialist Party once more the stirring, militant, educational and inspirational force it was in the early years of this century when it gave its best talents and energy to building a number of the now powerful and respected organizations of working people.

factory answer to this question must be based upon an understanding of the reasons why the employees of industry carry on their operations under individualism. The popular answer that they are driven by the profit motive is wholly inadequate and misleading. What is the profit motive? Is it identical with the income motive? Intelligent discussion of this question must be predicated upon an understanding that the profit motive is the desire or expectation of receiving income from ownership, profit from investment. In a technical sense, profit has an even more restricted meaning. Profit is the balance remaining for dividends from total income after all costs of operation have been met, including payment of income in the form of wages and salaries, and after interest has been paid on bonded indebtedness. The profit motive therefore is the desire to receive dividends from money invested; or in a wider sense, the expectation of receiving interest or dividends, that is, a financial return from ownership.

Let us consider this crucial problem more in detail. Why should men and women work efficiently under socialization? First, because they receive an income, a minimum income as high as the prevailing level of productivity permits. Second, because faithfulness, efficiency and special ability are rewarded with a higher income. If the minimum income is \$2,000 per year, the maximum income may rise to \$5,000 or \$10,000 or even to \$20,000. This latter sum is ample for the legitimate economic requirements of any family. Third, because security is provided through a minimum or differential income or through social insurance. Fourth, because higher capabilities and deeper loyalties to the social good are rewarded with wider opportunities to administer responsi-

Labor party is a participant will carry out Socialist reforms. These sentiments are being craftily utilized by the reformist leaders.

"The Communist Party of Belgium is exposing the treachery of the Social Democratic leaders. The Communist Party seeks to show that reformist labor governments or coalition governments defend the interests not of the working class but of the capitalists. The government of Van Zeeland, Vandervelde, de Man and Spaak, as the true servant of his Majesty Leopold III, constitutes no exception."

Here we have, from the highest official Communist source, a direct appeal for the armed overthrow of an outspoken, determined anti-fascist government. Here we have a repetition of the Communist treachery that put Hitler in power in Germany. Here we have an appeal for the destruction of all labor and democratic governments by the same gentlemen who prate about the values of democracy in countries where the Stalin dictatorship finds it necessary, for the moment, to promote "a broad anti-fascist people's front" on the basis of its own program of mild immediate demands.

The voice is the voice of Jacob, but the hand is the hand of Esau, the Communist Esau—the most brazen traitor that ever struck at the heart of the international Socialist and Labor movement. Is it any wonder that organized workers in all countries recoil in increasing disgust and horror from this traitor and all his works?

bility and to wield power. This dynamic will prove to be far more significant under collectivism than under individualism, although even now it furnishes the mainspring of economic activity for many men high up in the ranks of industry. Fifth, because increased economic security affords added opportunities for creative expression along numerous lines. Sixth, because social approval and applause are bestowed upon those members of the community who are carrying the heaviest burdens for the common welfare. Seventh, because social disapproval and social penalties are imposed upon members of the community who are chronically unwilling to carry a fair share of the corporate load. Eighth, because a sense of duty and patriotic devotion increases zest for socially useful activities. Ninth, because among truly religious people passionate concern for the common good transcends less worthy incentives, and diminishes the significance of other motivations.

(To Be Continued)

Robins and Gras Freed Of Assault Charge

Complete reversal of the conviction, and dismissal of the indictment against Harold Robins and Andrea Gras, convicted members of the Amalgamated Food Workers in April, 1934, of an alleged assault on a scab chef during a hotel strike, was won through the work, supplied gratuitously, of Abraham Abramowitz of the Socialist Lawyers' Committee.

Appeal was granted, and a new trial secured, because of the open and avowed prejudice of Judge Corrigan who presided over the original trial.

The defendants had been incarcerated for over 8 months.

Michigan

Michigan Socialists will hold a basket picnic August 4 at Narrow Lake, 7 miles south and three miles east of Charlotte. Comrades and their friends are invited to take part.

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PROPERTY *By Kirby Page*

Providing Employment, Ample Incomes, and Effective Incentives Are Not Difficult in a Socialized World



IN three ways unemployment would be reduced. First, as above indicated, by greater equalization of purchasing power and consequent stimulus in the form of effective demand. Second, by utilizing national credit and socialized industries for the creation of new industries and the extension of existing ones. For an indefinite period numerous human wants will remain unsatisfied and so long as this situation prevails, unemployment is the result of mal-utilization of national resources. Social ownership and operation of the basic industries, and especially socialized banking and credit, would greatly facilitate the task of shifting the masses of unemployed into productive channels. Third, if necessary, by shortening working hours and dividing available work among all the people. If national resources and national credit were properly utilized, work could be provided for everybody, and drastic limitation of output would be unnecessary and inexpedient. But as a last resort, work as well as income should be divided among all the people.

There are numerous devices available for the equalization of purchasing power. By entirely eliminating dividends to private owners from the industries socialized, and by regulating drastically legal rates of dividends in other industries, a larger share of the produce of industry would be available for employees in the form of higher wages and salaries, although the maximum salary should not exceed \$20,000 or \$10,000 or \$5,000. A precedent in non-socialized industries has been set by the Reconstruction Finance Corporation in its insistence that railroads receiving governmental loans must not pay their officers salaries in excess of \$60,000. Public efforts to stimulate the organization of labor in powerful national unions would result in a higher proportion of national income going to employees in the form of wages and salaries. Various forms of taxation are also available as means of equalizing income: income tax, excess profits tax, luxury tax, land tax, inheritance tax.

2. Higher Efficiency Through National Planning and Correlating

Efficient distribution of income is not enough by itself. A far more efficient utilization of the national equipment is imperatively required. It is for this reason that taxation alone is not an adequate instrument of equalization. Taxation must be used as an instrument of social policy, but if carried too far under the profit system, it may become an instrument of destruction rather than of construction. Under individualism, profit is the test of production, and if profit diminishes production is curtailed. Should the likelihood of profit drop to the disappearing point, production would slow down sharply or cease altogether. When the margin between total operative cost and total income is very slender, excessive taxation may turn the scale

toward shutdown or bankruptcy. It is necessary, therefore, to emphasize the limitations, as well as the potentialities of taxation as an instrument of social policy.

The prevailing anarchy in production could quickly be replaced by scientific utilization of the national equipment if the basic industries were transferred from private to public ownership and if all other industries were subjected to drastic public regulation. And this procedure offers the only possible escape from the industrial chaos of the competitive struggle, on the one hand, and from the calamitous exploitation of the people by semi-monopolistic private industry, on the other. If adequate incentives could be assured, public ownership and scientific operation of banking, sources of electric energy, basic natural resources, chief means of transportation and communication, and steel, would increase productivity enormously by national planning and correlating.

Alternate Suggestions

Who would operate socialized industries? This question should be divided: who would determine the basic policies of these industries? and who would conduct the actual processes of production and distribution? The present system would be changed drastically in the former respect, but much less fundamentally in the latter regard. Instead of having vital policies determined by private boards of directors bent upon profit for owners and investors, basic decisions should be made by boards of directors composed of representatives of the groups who know most about production and who have the heaviest stake in a given industry. Therefore, socialized industries should be governed by boards of directors composed of representatives of engineers, workers, and consumers. The national board of directors of the coal industry, for example, might be elected through a national professional society of engineers, a national union of miners, and a national cooperative society of consumers of coal. An alternate proposal is that the personnel be selected by the chief executive of the nation from properly qualified engineers, miners and representatives of consumers. Above the various boards of directors of socialized industries there would be a national board of directors, or national planning commission. This supreme body could be constituted by election through boards of socialized industries, or appointed by the President of the United States. It is important to remember that in the eventuality here being considered, the President would be an ardent advocate of socialization and would be the servant of a political party committed to socialization.

The actual processes of production and distribution would be carried on by substantially the same groups that are now assuming this responsibility, that is, by men and women employed for this purpose. Except in rare instances, the present owners of basic industries do not operate these enterprises. They

employ managers and workers. This is precisely what would happen under a system of socialized industries. Socialized boards of directors would employ engineers, technical managers, superintendents, foremen, skilled workers, and unskilled workers to carry on the processes of production and distribution. If the railroads of the nation were socialized, for example, a vast proportion of the present personnel would be retained and the industry would continue to be operated by substantially the same men and women as at present. If adequate motivations could be assured, a far higher degree of efficiency could be maintained in socialized industries operated for private gain.
(To be continued)

WHAT THE UNION DID FOR HER

By Rose E. Guttentplan

Ladies' Neckwear Union, Local 142, I. L. G. W., Artificial Flower and Feather Section

I READ the article by a Flower Girl, which appeared in the June 15th issue of The New Leader. Permit me, inasmuch as I too am a flower worker, to take this opportunity to say that the picture painted by Clara Scheched is indeed a true one.

I know of no other industry that in these modern times has the working conditions that exist in ours. The workers are abused, oppressed, and driven just like so many slaves. The homework evil is a great one in this industry, in many cases paying as little as four cents per hour to men, women and children. These victims of circumstance work into the early hours of the morning in order to earn enough for the bare necessities of life.

It is true that several attempts were made to organize these workers, but for various reasons up to April of this year, they had met with little success.

I am happy to state that today we have an organization. Less than 48 hours after the strike was called, my employer signed an agreement, and I was a worker in a union shop.

Conditions have improved hundredfold. We are treated like human beings. We no longer take unnecessary abuse. We are spoken to civilly instead of being cursed and sworn at accompanied with loud and obscene language.

We have shorter hours and, of course, better wages. We have rights and we are not afraid to voice our opinions—afraid we'll be told, "if you don't get the hell out," etc. Yes, we have an organization.

A great many of us are part of the powerful International Union of Needleworkers. A great many of us have the opportunity to learn about unionism, and the function of the labor union. We are making use of our educational development which is working under the leadership of Fania Cohn

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Constitution whole cult of "y" was applied to blacks and whites of the working class in the last two decades before the Civil War. The assumption of an inherent race and color inequality rests, primarily, upon the interests of a ruling class which applies the cult of inferiority to workers in general, regardless of race and color, when its interests require this application.

DuBois assembles a mass of facts to show that without the help of the Negro it is doubtful whether the old southern regime would have been defeated in the Civil War. About a half-million Negroes, slaves and freedmen, aided the North, some by serving as soldiers, others in digging trenches and in the performance of other military services. It is by assembling information scattered in various reports and

land of richest fertility, natural resources such as Earth seldom exhibited before, a population infinite in variety, of universal gift, burned in the fires of poverty and caste, yearning toward the Unknown God; and self-reliant pioneers, unafraid of man or devil. It was the Supreme Adventure, in the last Great Battle of the West, for that human freedom which would release the human spirit from lower lust for mere meat, and set it free to dream and sing.

"And then some unjust God leaned, laughing, over the ramparts of heaven and dropped a black man in the midst.

"It transformed the world. It turned democracy back to Roman Imperialism and Fascism; it restored caste and oligarchy; it replaced freedom with slavery and withdrew the name of humanity from the vast majority

der, with all of his savage hate or the thinking and action of slavery, was fundamentally bourgeois, like Samuel Adams.

nationality.

PROPERTY *By Kirby Page*

Capitalism is the Source of Class Struggles, Of International War, and Wreckage of Human Aspirations.



IT would be difficult to devise a system of economic production and distribution that would divide mankind into hostile camps more sharply than does the prevailing profit system. The glories of competition have been sounded so eloquently for such a long time that the real significance of the competitive struggle has been obscured. Under pioneer conditions it was possible to move when the conflict became too severe.

Sometimes the situation was relieved by the losers moving fifty miles west, and sometimes the stronger and more daring sought new fields of conquest. When communities were small and life was simple the effects of economic competition were less disastrous, especially because of face to face relations. But that type of society has vanished from the United States and will never return. The units of production are becoming vaster and yet vaster. Simplicity and interdependence have been replaced by complexity and interdependence. Absentee ownership of vast industrial establishments is now the rule, and impersonality is characteristic.

In a complex urbanized, industrialized society economic competition assumes the form of economic

actment of a special law constituting the Department of Public Purchases for the sole purchasing authority for the city. Following absorption of the Welfare Department purchasing the offices were moved to larger quarters in the Franklin Building, the staff augmented, and the system set up for complete centralization. Adequate room is available in the new quarters for the storage of office supplies, cleaning materials and other articles used by all departments, which are purchased in large quantities and distributed to departments as needed on scheduled deliveries three times a week. All divisions are thus supplied with products of uniform quality for specific purposes at minimum cost.

Additional playgrounds for children have been established and more property will be acquired for this purpose. The Public Works Department has made rapid progress in improving streets and providing employment for workers while the Health Department has given the city a leading position

warfare. The intensity of the struggle is determined by the life-and-death character of the stakes involved. Business men are pitted against each other, workers must tear at each other's economic throats, organized employers are arrayed against organized workers, and organized citizens fight in the trenches against organized citizens of other lands. Conflict, class war and international war are the red harvest of a competitive profit system. The very idea that competition leads to the survival of the fit is derived from observation of life in the jungle.

The Class Struggle

That the class struggle becomes more intense as industrialization advances is readily demonstrable. The power of concentrated money in the hands of vast corporations can be resisted only by the collective power of organized labor. Thus the units of conflict become more titanic. In a complex society of delicately adjusted economic relationships, the wreckage of continuous class warfare becomes utterly calamitous. The proposal to minimize this peril by enacting legislation depriving labor of the right to strike, if adopted, would fasten the chains of tyranny tighter around the necks of workers and would certainly be followed by violent revolution.

That modern war among nations is primarily economic in origin is beyond dispute. The doctrines of nationalism transform economic quarrels among merchants, industrialists and financiers of various countries into controversies among their respective governments. These governments in turn are dominated by powerful economic groups which are continuously fanning the flames of nationalism through control of the press, the movies, the radio and other channels of reaching the public mind. So long as the profit system prevails vested interests will seek to enlist governmental armed support for their competitive struggles in other lands. And just this long will international war remain an imminent menace.

Thus it is apparent that the prevailing system of private ownership of the mass instruments of production and distribution and their operation for private gain through the competitive struggle stands indicted on the following counts: it frustrates efficiency in the utilization of the national equipment first, by depriving the

masses of adequate purchasing power; and second, by the anarchy of competition it prevents coordination in the entire process of production and distribution; it exacts a terrific toll from the personalities of the winners; it plunges multitudes of losers into the abyss of destitution, despair and enmity; and on a vast scale it produces economic conflict, class war and international war. Persons who sanction and support this system of economic individualism are as blind as were the men of other days who defended slavery, serfdom and the divine right of kings.

CHAPTER III.

Values of Socializing the Primary Means of Production and Distribution

That some form of collectivism must replace unbridled individualism in a complex industrialized society is certain. The choice before us is therefore limited to alternate forms of collectivism. My own answer to this problem may be summarized briefly in this fashion: Private ownership in the following basic industries should without delay be replaced by socialized ownership and operation: banking and credit, the sources of electric energy, minerals and other natural resources, primary means of commercialized transportation, chief means of commercialized communication, and the steel industry. All essential industries remaining in private hands should be subjected to the degree of public regulation required in the public interest.

In my opinion it would be both impossible and undesirable to socialize all property immediately. Even if adequate public support were available, the sheer magnitude of the problem would make undesirable the complete abolition of private property at one time. The resultant chaos and increasing misery would produce a revulsion against socialization and the pendulum would quickly swing toward extreme reaction. Moreover, socialization of the basic industries listed above would be sufficient to secure efficiency through correlation and equalization of purchasing power.

Few intelligent students of economic problems would doubt the superior advantages of socialized ownership of the basic industries if they were confident that adequate incentives and motivations would be forthcoming under this system.

stituted that of separate national agreements on part of the services;

"3. It has made Russia and France feel that they have been sold by a hypocritical Britain that is concerned only with itself and does not care about the rest of the world. (This will come back on us, I fear);

"4. It has made it difficult for us to resume the position we enjoyed under the Labor Government—that of moral leader of the world.

"If this Government sees a chance to do the wrong thing in the conduct of foreign affairs, it nearly always takes it.

"What a bunch!"

All of which shows where British Labor stands, although it is not likely to stop Ludwig Lore, Trotskyist commentator of the New York Post on foreign affairs, and other professional traducers of International Socialism from continuing their practice of misrepresenting the position of British Labor and of Socialist parties elsewhere.

According to Mr. Lore British Labor has made peace with Hitler for purely political reasons. Mr. Lore is a true exponent of Leninism, which rests upon the principle proclaimed by Lenin that to lie about and to misrepresent political opponents is a legitimate weapon of revolutionary struggle. We congratulate Mr. Lore upon faithful adherence to his creed, of which he has given evidence on numerous occasions.

This question constitutes a high hurdle in the pathway of socialization and must be removed if sufficient public support to make possible a drastic change in the property system is to be secured. In a subsequent section I shall endeavor to grapple realistically with this problem. I have no doubt whatever that a satisfactory solution is at hand. Assuming that men and women could be induced to work efficiently and faithfully, what are the outstanding values of socializing the chief means of production and distribution?

Greater Equalization of Purchasing Power

Through social ownership of several basic industries and drastic public regulation of all others it would be possible to diminish both under-privilege and super-privilege. The length to which it would ultimately be wise to go in equalizing income can be determined only by experience, but it is certain that resolute efforts should be made to lift from the bottom and to press down from the top until the margin of difference is not great. Many students of the problem are convinced that so long as the minimum wage is not higher than \$2,000 the maximum income should not ex-

ceed \$20,000—and perhaps should be limited to \$10,000 or possibly even \$5,000. By reducing sharply the excessive flow of income into the coffers of owners and investors and by drastically increasing the proportion going to workers, the effective demand for commodities and services would provide additional employment, which in turn would still further increase effective demand.

Public operation of banking and credit, electric energy, natural resources, the chief means of transportation and communication, and steel would make possible the maintenance of a proper balance between national saving and national spending. The achieving of this result would stabilize industry and regularize income, thus increasing enormously the total productivity of the national equipment.

(To be continued)

California

Los Angeles.—Following the speech by George R. Kirkpatrick on "Is Plenty Too Much," the second of a series of five lectures on the "Road to Abundance" will be held by the Socialist Party at the Jewish Socialist Verband, 126 N. St. Louis St., Monday, July 15, when Gardner Wells will speak on "As the World Turns," a discussion of the forces that change social and economic orders. The lecture will be followed by a debate and discussion.

Mayor McLevy in Report Of Progress in Bridgeport

(Continued from Page One)

den of approximately a five mill-tax which, in my judgment, the people were in no position to pay during the present year."

Because of the weight of bonded debts inherited by the present administration it is difficult to offer a plan for debt reduction because of "the uncertainty of welfare relief from either state or Federal sources." The relief load shows no decline this year although payrolls show an increase.

Since assuming office the administration has been planning a more centralized and efficient system of government. Of this program Mayor McLevy says in his report:

"With centralization of municipal purchases as the goal, initial steps were taken by the administration during the fiscal year 1934-35 to consolidate all department pur-

chases under the jurisdiction of the Department of Public Purchases. The close of the year found this Department ready to absorb the purchasing functions of all divisions of municipal government. The first move toward the accomplishment of this policy occurred in January, when the Board of Public Welfare delegated its purchasing authority to this department, including the buying of food and clothing for relief distribution. The transfer became effective on January 15. Savings of a substantial sum have since resulted.

A Leading Health City

"Negotiations were entered into thereafter with the three other departments having purchasing power under the charter, viz., the Board of Education, Board of Park Commissioners and Board of Library Directors. Their agreement to relinquish this power voluntarily was obtained. At the same time the administration succeeded in obtaining from the General Assembly the en-

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Signs of the Times - - -

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A valid procedure to follow appears to me to be this: let the minister announce from the pulpit his own determination not to sanction or participate in any future war, giving reasons for this momentous step; let church officers and individual members take such a position; let local congregations in assembly officially declare their utter repudiation of the war-method; let state and regional assemblies of religious communions, as well as national conferences and conventions, take similar action. The longest step toward a warless world would be taken if the churches would get out of the war business!

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The recent decision of the Supreme Court in the gold clause cases has fixed the attention of the entire nation upon the Constitution. Did Congress possess the power to change the quantity of gold in the dollar? Was it legal to abrogate contracts which called for payment in gold of a specified content? Under our political system the

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than did the Old Testament that God is a God of mercy, grace, and long suffering. The great spiritual drama of reclaiming man for God was anticipated by the writers of the Old Testament, but not realized. That was left for "the day."

Jeremiah 31:31-34 points to the realization of the Old Testament scheme. It is not a fantastic ideal, Jeremiah was not given to fantastic idealism. It is a plain and sober statement, not so much foretelling as telling, about the inevitable sequel. The Old Covenant, or Testament, was a temporary, a particular and a national covenant. There must be two parties to a covenant. God's faithfulness as a party to that covenant is unquestioned, but Israel, as the second party, again and again broke the covenant, and hence a new covenant is necessary. The new covenant is to be made indestructible and universal. It will be written upon the heart, and will not be limited to any particular nation. "They shall all know Me, from the least of them unto the greatest of them."

What Is the New Testament?

A Bible scholar who lived many centuries ago summed up the relation between the Old and the New Testament in the following words: "The New is in the Old concealed; the Old is in the New revealed." If the Old Testament does not impress one that it is the last word in Divine revelation, the New Testament certainly does not impress one that it is the first word. There is scarcely a book in the New Testament which does not go for its background to the Old Testament; one of them, Matthew, quotes from the Old Testament not less than a hundred times. Although written in Greek, the universal language of its day, its style and character is as Hebraic as the Old Testament. All its twenty-nine books, with the probable exception of two, were written by Jews.

The unbiased Jew, acquainted with his Old Testament, who reads the New Testament for the first time, finds comparatively few conceptions with which he is not already familiar. This is just as it should be, as Jesus did not come to found a new religion. The New Testament is to complete what

the Old Testament began. What the Old Testament hints at in terms of anticipation, the New Testament makes perfectly clear in terms of realization. The Old Testament begins with the human race and ends with a single nation; the New Testament begins with a single nation and ends with the human race. The Old Testament points to a condition or state, call it Messianic Era or any other term you like better, when the kingdoms of the world shall become the Kingdom of Jehovah; the New Testament makes world-winning the very heart of its message. The Old Testament contains a moral code, superior indeed to any moral code of its day and the foundation of all human civilizations; the New Testament presents a Divine ideal toward which man will strive as long as there is any striving to be done.

Is Such a Book Worth Knowing?

Did you ever read the Bible? Not books about the Bible, but the Bible itself. Not parts of the Bible, but the whole Bible as it consists of the Old and New Testaments. The most liberal and broad-minded Jews are those who are at least familiar with both the Old and the New Testament. The greatest lovers of the Jewish race are also those who are lovers of the Bible and who draw their spiritual strength from the Patriarchs and Prophets of the Old Testament as well as from the Apostles and Evangelists of the New Testament.—*The Mediator.*



Deserved Satire

"No shower of rain can make us stay,
When we have tickets for the play;
But let one drop the streets besmirch,
And it's *too wet* to go to church."

—Quoted by Dr. Geo. F. Pentecost.

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source of authority is supposed to be found in the Constitution, and the crucial question assumed this form: Does that document grant power to Congress to pass legislation of this nature? One hundred billion dollars were at stake in this decision, one of the most significant in the entire history of the nation. The nine Justices were supposed to examine the text of the Constitution and decide the legality of this legislation. Now if the text is clear, and its meaning unchanging, the task of the Court was simple. But for some reason, five Justices said "yes" and four Justices said "no." How could that be? If the occupants of the Supreme bench are men of great learning and wisdom, and if they are eager to preserve the integrity of the Constitution, why should one group reach a conclusion utterly contrary to that of their peers?

The answer is simple: The Constitution means whatever five Justices of the Supreme Court say it means. And how do these men reach their authoritative decision? Not by an examination of the text of the Constitution, but by their general convictions concerning political, economic and social questions. Justice McReynolds was interpreting the same document that formed the basis of the opinion of the Court handed down by the Chief Justice. Yet the former denounced the majority opinion in language of "shame and humiliation," and declared that the Constitution is now "gone." When a Justice says that the decision of five colleagues is "abhorrent," a simple citizen may legitimately raise questions as to whether or not we are really governed by the text of a sacred document. Are Justices McReynolds, Butler, Sutherland and Van Devanter men of higher integrity, and are they more zealous for justice than Chief Justice Hughes and Justices Brandeis, Stone, Roberts and Cardozo? No! Members of the former group happen to hold different political and economic views from the latter. Shifts in the personnel of the Court may change utterly the meaning of the Constitution. Suppose, for example, that President Hoover, instead of appointing Mr. Cardozo to the Supreme Court, had selected Mr. James M. Beck?

The moral of all this is: Government by law is myth; mankind knows only government by men! Therefore, the attitudes and convictions of jurists and legislators are many fold more important than the text of an ancient document, even though it was described by Gladstone as the most marvelous one ever struck off by the mind of men. There is somewhere a verse of Scripture which points out that the letter produces strangulation, whereas the spirit gives life.

Students Refuse to Fight

The poll of college students on war and peace, conducted by the *Literary Digest*, produced some astonishing results. One question asked of 325,000 students in more than 100 American colleges was this: Would you bear arms for the United States in the invasion of the borders of another country? The reply "no" was given by the amazing number of 89,765, as contrasted with 19,425 who said "yes." That is, eight out of ten students replying said they would not participate in the kind of war waged in 1917 and 1918 against Germany; nor would they fight in Mexico or in Japan. These students are in no sense a picked minority, but represent a genuine cross section of campus life in all parts of the country. Since there is general unanimity of opinion among competent observers that the United States is not likely to be invaded and that in any future war participated in by this nation the actual fighting will be done on foreign soil, the significance of this unmistakable trend among college students can scarcely be exaggerated. It is easy to sneer at these young people and say that they would forget this decision as soon as the bands start playing. Some of them would, but a considerable number mean business in their opposition to the war-method. And this percentage seems certain to increase with great rapidity.

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Signs of the Times - - -

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Law of the Harvest

The Allies sowed the Treaty of Versailles and reaped Hitler; they sowed armaments for themselves and reaped the rearmament of Germany; and if they continue the effort to repress Germany by threats of violence they will reap war and chaos. Recent events in Europe have demonstrated conclusively the impotence of violence as a means of securing justice and stability. Germany was utterly crushed at the end of the world war and the Allies imposed upon her an annihilating treaty. But this did not bring security to France and her friends. The vast preponderance of French military might, supported by armed alliances with half a dozen other nations, did not diminish French fear. On the contrary, the more ruthless the military and economic pressure applied to Germany the more afraid the French people became.

To indict Hitler in stinging phrases for his dramatic announcement that conscription is being resumed in Germany is easy—and futile. A decade of diplomacy has revealed clearly the impossibility of keeping Germany disarmed if France remains heavily armed. Europe will now witness another calamitous race of armaments unless reductions of armaments are made all around. France must reduce, or Germany will increase.

No Nation Can Achieve Security Unless All Are Safe

The French people vainly imagined that they could be safe only by rendering Germany impotent. The collapse of the German mark not only produced chaos in Germany, but also brought all Europe to the brink of financial ruin. The interdependence of the modern world is so pronounced that when one nation suffers all nations suffer. So interrelated is the whole problem of na-

tional defense that hatred and fear in one country produce hatred and fear across the border and leads to a disastrous race of armaments. In a complex industrialized world prosperity and security can be achieved only by collective means. Economic nationalism and military preparedness can never produce plenty and peace.

Is Pacifism Futile?

Hard-boiled patriots are accustomed to sneer at pacifism as being visionary and impracticable in an imperfect society, while maintaining that the procedure of keeping your powder dry is the only adequate means of defense. But the question must be raised: how effective is armed preparedness? That is, how effective in achieving security by preventing war? What are the prerequisites of adequate armed defense? Huge appropriations! And the required funds cannot be secured unless the citizens are kept in a state of suspicion, fear and enmity. Therefore preparedness campaigns are necessary. Such campaigns in the various countries are primary causes of war. They aggravate numerous causes of friction and hostility among peoples of various nations. The cumulative evidence leaves no room for doubt that armed preparedness is increasing, not diminishing, the likelihood of another great war.

Is the pacifist procedure less practicable? The answer is easy: Permanent peace cannot be achieved until national armaments are superseded by international agencies of

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justice, supported by international understanding and good will and backed by effective non-military sanctions; that is, by the willingness of international agencies to curb recalcitrant nations by the pressure of public opinion, diplomatic ostracism and economic embargo (not a blockade or starvation boycott). The people of the United States would be much safer if they ceased to rely upon army and navy, and depended instead upon fair dealing, non-provocative foreign policy, the World Court, the League of Nations and other international procedures. If this nation adheres to its present policies and continues to increase its armed forces, there is abundant reason to be apprehensive that America will be drawn into an even more disastrous world war.

What Is the National Debt Limit?

During the days when the national debt of the United States is mounting at a rapid pace the question is often asked, how long can the government keep borrowing? A recent issue of *Business Week* presents the following comparative data: The net national debt of the United Kingdom of Great Britain is 38 billion dollars, to which must be added the debts of the local sub-divisions, amounting to nearly 7 billions, or a total of 45 billion dollars. The national debt of the United States is nearly 29 billions, and the debts of States, counties, etc., 19 billions, or a total of 48 billion dollars. The British per capita debt is 967 dollars, while that of the United States at present is 382 dollars, and by June, 1936, will be 426 dollars. That is to say, the debt burden of Great Britain is more than twice as heavy as that of the United States. Indeed, when the higher standard of living in this country is taken into account, with the consequent increased ability to pay taxes, it is probably true to say that the British tax burden is three times

as heavy as that of the United States. An unmarried man in Great Britain with an earned income equivalent to \$2000 a year pays \$149 income tax. Here he would pay \$32. All this seems to indicate that the debt limit of this country is a long distance away. We may live to see the day when the national debt of the United States will exceed 60 billion dollars! That is, if we continue to put our trust in capitalism!

Is Bruno Hauptmann a Son of God?

During recent weeks I have stirred up deep resentment in various forums by asking members present to answer two questions: How many times during all the weeks of publicity did it occur to you that Bruno Hauptmann is a son of God for whom Christ died? And how often did you say "that man is a brother of mine, a son of my Father?" If we really believed this convicted kidnapper to be a person of priceless inherent worth and recognized him as a beloved kinsman, surely we would not favor his execution. Nor would we be inclined to turn him loose, so long as there is a probability that he is a menace to society. If we were truly Christian we would endeavor to find out how he got this way, and would endeavor to cure and redeem him. If eventually we concluded that he could not be cured, even then we would not hang or electrocute a beloved relative, but would segregate him as a sick man in a hospital. Christianity if taken seriously would revolutionize our present criminal system.



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source of authority is supposed to be found in the Constitution, and the crucial question assumed this form: Does that document grant power to Congress to pass legislation of this nature? One hundred billion dollars were at stake in this decision, one of the most significant in the entire history of the nation. The nine Justices were supposed to examine the text of the Constitution and decide the legality of this legislation. Now if the text is clear, and its meaning unchanging, the task of the Court was simple. But for some reason, five Justices said "yes" and four Justices said "no." How could that be? If the occupants of the Supreme bench are men of great learning and wisdom, and if they are eager to preserve the integrity of the Constitution, why should one group reach a conclusion utterly contrary to that of their peers?

The answer is simple: The Constitution means whatever five Justices of the Supreme Court say it means. And how do these men reach their authoritative decision? Not by an examination of the text of the Constitution, but by their general convictions concerning political, economic and social questions. Justice McReynolds was interpreting the same document that formed the basis of the opinion of the Court handed down by the Chief Justice. Yet the former denounced the majority opinion in language of "shame and humiliation," and declared that the Constitution is now "gone." When a Justice says that the decision of five colleagues is "abhorrent," a simple citizen may legitimately raise questions as to whether or not we are really governed by the text of a sacred document. Are Justices McReynolds, Butler, Sutherland and Van Devanter men of higher integrity, and are they more zealous for justice than Chief Justice Hughes and Justices Brandeis, Stone, Roberts and Cardozo? No! Members of the former group happen to hold different political and economic views from the latter. Shifts in the personnel of the Court may change utterly the meaning of the Constitution. Suppose, for example, that President Hoover, instead of appointing Mr. Cardozo to the Supreme Court, had selected Mr. James M. Beck?

The moral of all this is: Government by law is myth; mankind knows only government by men! Therefore, the attitudes and convictions of jurists and legislators are many fold more important than the text of an ancient document, even though it was described by Gladstone as the most marvelous one ever struck off by the mind of men. There is somewhere a verse of Scripture which points out that the letter produces strangulation, whereas the spirit gives life.

Students Refuse to Fight

The poll of college students on war and peace, conducted by the *Literary Digest*, produced some astonishing results. One question asked of 325,000 students in more than 100 American colleges was this: Would you bear arms for the United States in the invasion of the borders of another country? The reply "no" was given by the amazing number of 89,765, as contrasted with 19,425 who said "yes." That is, eight out of ten students replying said they would not participate in the kind of war waged in 1917 and 1918 against Germany; nor would they fight in Mexico or in Japan. These students are in no sense a picked minority, but represent a genuine cross section of campus life in all parts of the country. Since there is general unanimity of opinion among competent observers that the United States is not likely to be invaded and that in any future war participated in by this nation the actual fighting will be done on foreign soil, the significance of this unmistakable trend among college students can scarcely be exaggerated. It is easy to sneer at these young people and say that they would forget this decision as soon as the bands start playing. Some of them would, but a considerable number mean business in their opposition to the war-method. And this percentage seems certain to increase with great rapidity.

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A Christian Revolution

By Kirby Page

1935

SHOULD Christians adopt the strategy of reform or that of revolution? My own answer is unqualified: True followers of Jesus must be revolutionists, revolutionists who refrain utterly from warlike methods but who insist upon deep-rooted, fundamental changes in individuals and in society. One has only to contrast the Christian ideal with the actual facts of contemporary society to realize that revolution is needed. The ideal of the kingdom of God requires that radical changes be made in countless areas of modern life. Reforms in the war system are not enough. It is not sufficient to reduce armaments by half or even by nine-tenths. International society must be revolutionized, that is, the war system must be ended and a peace system erected in its place. The prevailing system of race relations between white people and Negroes must not only be reformed, it must be revolutionized. It is not enough to provide schools for Negroes equal to those used by white people, or to supplant Negro shanties with satisfactory homes. Society must be revolutionized so that the entire system of segregation shall be replaced by one based on recognition of the fatherhood of God and the brotherhood of man, irrespective of race, nationality or class. Every time we pray the Lord's prayer, with discernment and sincerity, we are praying for revolutionary changes to be made in the present social order.

Capitalism Cannot be Reformed

The necessity of economic revolution as a phase in the creation of the divine society on the earth may readily be demonstrated. When the family of God becomes a reality the chief motivation behind economic activity will be concern for the common good, the primary method will be mutual cooperation, and the proceeds of common toil will be distributed according to need or on a basis of substantial equality of economic privilege. Self-interest, the competitive struggle, and the extremes of luxury and poverty are irreconcilable with the religion of Jesus. So long as private property in the chief means of production and distribution is retained, the competitive struggle with its devastating consequences for the individual and for society will be perpetuated. Under the system of private property the abolition of competition can be followed only by monopolistic domination on the part of the most powerful financiers and industrialists, with even more terrifying results for the common people. So we are damned by competition and even more fatally damned by monopoly. If the incentives, methods and results of capitalism are reformed sufficiently to bring the system of economic individualism into conformity with the ideals of Jesus, it will no longer resemble what we call individualism. Surely it is confusing to retain an old word to describe a radically different economic system. Capitalism cannot be reformed sufficiently; it must be replaced with a different economic order.

By what means? And at what pace? By methods that are consistent with the ends sought and at the fastest possible speed. So far as revolutionizing capitalism is concerned there are three aspects to the Christian strategy: evangelism, education and compulsion. Loyalties must be shifted and attitudes changed, minds must be illumined, and institutions must be transformed through social pressure. Conversion will always remain central in Christian efforts to build the kingdom of God. Conviction of sin, penitence for wrongdoing, and fruits of contrition are absolutely essential. That education is part of the process of social change is universally recognized. All the agencies of secular and religious education must be utilized in the endeavor to dispel myths and fallacies and to open eyes to the significance of various alternatives. The imperative need for evangelism and education will not be questioned in religious circles. The divine society can be achieved only by redeemed individuals.

The Need for Compulsion

In abolishing private property in the chief means of production and distribution and in establishing a new system of socialized property, instruments of social compulsion must be used. The all-important question takes this form: Can we succeed in applying the pressure required without resorting to warlike means of coercion? Is non-warlike revolution possible? My own answer is an unqualified affirmative, although I do not say that success is highly probable, much less certain. A triple organization is required if sufficient pressure is to be exerted—workers must be organized in national unions; consumers must be organized in national cooperative societies; and voters must be organized in a national political party primarily concerned with the socialization of the chief means of production and distribution, and with the approximate equalization of economic privilege.

Private property in the mass instruments of production should be socialized by purchase rather than by confiscation. Present owners should be given bonds based on the fair value of the property purchased which would yield an income for a fixed period, say thirty years. After the coal mines, for example, have been socialized through purchase by congress, a national board of directors of the coal industry would be set up, composed of representatives of engineers, miners and consumers of coal. That is to say, the mines would be operated by the people who are best equipped and who have most at stake in the industry. Above the boards of directors of various socialized industries would be a central board of directors, or national planning commission, composed of representatives of technicians, workers and consumers.

How far should the socialization of industry be carried, and how rapidly should the transformation be wrought? My own conviction is that a sharp differen-

tiation should be made in various types of property. There should be much *more* private property in consumers goods—food, clothing, homes, etc.; there should be *less* private property in the mass instruments of production; and there should be *experimentation* with border-line types—small factories, retail stores, etc. Strategic industries should be socialized in somewhat the following order: banking, sources of electric energy, minerals and other natural resources, chief means of transportation and communication, and steel. As rapidly as possible—that is, as rapidly as evangelism, education and non-warlike compulsion can be made effective—these basic industries should be socialized. Experience must then decide how much farther to go with the process of socialization.

What Chance Has Pacific Revolution?

Is there any chance that a program of pacific socialization can be carried through successfully in the face of ruthless opposition from vested interests? Emphatically yes, although the odds are heavily against us. Capitalism from now on will be confronted with less and less favorable conditions for its functioning. Economic individualism is best adapted to pioneer conditions, at a time of expanding production, when population is increasing rapidly. The profit motive and the competitive struggle are more productive and less destructive on the frontier than in the city. Maldistribution of income becomes more devastating with increasing complexity and interdependence. The consolidation of financial and industrial power in the hands of a small section of the people leads inevitably to more and more intense congestion of money, side by side with tragic lack of purchasing power on the part of the masses. The consequent progressive disintegration of capitalism is the strongest asset of the movement for revolutionary change. Without this diminished ability of individualism to provide adequately for the needs of the people, there would be less chance of bringing about radical changes.

The power of the owning class will be restricted not only by the diminishing effectiveness of capitalism, but also by the growing strength of organized labor, organized consumers and organized voters. National unions embracing a considerable proportion of the workers in a given industry are able to exert terrific power in the determination of the relative levels of wages, dividends and interest. To the degree that organized labor is strong, the power of owners is decreased. Likewise, a powerful consumers cooperative movement helps to maintain an equitable balance between prices and profits, and thereby decreases the power of owners and investors. To the extent that a political party bent upon socialization is supported by a substantial majority of the voters, it will be able to utilize the powers of government in diminishing the power of ownership.

There is no doubt that if the workers, consumers and voters can be organized on a sufficiently powerful scale in behalf of an adequate program of socialization, revolution can be wrought pacifically. But how is this triple organization to be brought about in the face of

terrific and ruthless opposition from vested interests? The owning class controls the press, the radio, the movies, and exercises dominant influence over education and organized religion. What chance, therefore, do advocates of revolutionary changes have in the face of this opposition? If we say, "No chance," then we might as well eat, drink and be merry for the deluge will soon overwhelm us. If we think there is a chance, then we must answer these questions: Which strategy of revolution is most likely to succeed? And which one is most consistent with the ends sought?

Pronounced emphasis should be placed upon the fact that non-warlike revolutionists do not face as heavy odds as do revolutionists who are preparing to seize power through civil war. The latter cannot succeed unless they change the minds of vast numbers of workers and until they are able to forge instruments of power mightier than those wielded by the owning class. How are they to succeed in the face of unrelenting opposition from vested interests? Is their task easier than that of pacific revolutionists? The evidence from many countries is cumulatively convincing. In no nation where conditions are at all comparable with those existing in the United States have violent revolutionists been able to win enough support to capture power, and in no country, except in soviet Russia where comparisons are so utterly misleading, does there seem to be any probability that within the measurable future will the owning class be expropriated by violence. This observation, even if valid, does not, of course, prove that non-violent revolution will succeed. I am merely calling attention to the fact that we are under no obligation to abandon the strategy of non-warlike revolution because the odds against success are heavy. If the superior advantages enjoyed by devotees of the status quo are to paralyze us into impotence, then, of course, no strategy of revolution can succeed. All the significant reforms and revolutions of history have been wrought in the face of terrific opposition.

Violence and Non-Violence

It is highly imperative that we recognize the impossibility of combining effectively the strategies of violent revolution and non-warlike revolution. If the former is adopted and announced there is little chance of success in countries like the United States and Great Britain. While the British labor party has achieved enormous power with its program of non-violent revolution, the British communist party has enrolled only 5,000 members, is without a single member of parliament, and has only one or two members of municipal authorities. I am convinced that in the United States the communist party has only the remotest chance of overthrowing capitalism and establishing a communist society. Its strategy of seizing power by violence and of preserving the revolution by proletarian dictatorship backed with instruments of terror will never be accepted by vast sections of the American people. The skilled workers, the semi-skilled workers, the middle class, small proprietors, professional men, and above all rural people are in overwhelming proportions opposed to civil war as a means of seeking a new social

order. More than half the members of the communist party are drawn from the ranks of the unemployed, while only a tiny fraction of them are employed in basic industries.

Making Defeat Certain

If American revolutionists desire to make certain their own defeat and annihilation, let them announce that, while they prefer pacific means, they are prepared if necessary to take up the weapons of armed battle. The very enunciation of such a procedure will make it impossible to fulfil the conditions of successful revolution through non-violence. A radical political party which announces that it has no expectation of coming into power through votes but that it will be compelled to seize power by violence, will never receive a mandate from the electorate of the United States. Conservative groups can advocate violent suppression of radicals without alienating their support, but revolutionary parties cannot hope to secure enough votes to win control of government if they threaten to use warlike means of capturing power.

Therefore it is imperative that non-warlike revolutionists refrain from entering into a united front with communist or communistic groups, or with other organizations that sanction or advocate the use of armed violence in seeking to abolish capitalism. If an individual is convinced that revolution cannot be carried through without the armed seizure of power, then it is logical for him to seek a united front with communists, although even in this case he may hesitate because of other aspects of the communist program. But it appears to me crystal clear that the cause of non-warlike revolution is weakened rather than strengthened by a united front with communists.

Let us consider this matter in its simplest form. Suppose officials of the communist party should suggest to the officials of a religious organization which is seeking revolutionary changes through non-violent means that a united front be established in behalf of more substantial benefits for the unemployed and for the maintenance of civil liberties of strikers. That is to say, suppose the united front is confined to specific objectives upon which both groups are in complete agreement. Would it not be wise to form a united front for this limited purpose? My answer is emphatically no. Religious groups should exert themselves in behalf of the unemployed and should be zealous in defense of civil liberties, but they merely weaken their efforts when they enter into combinations with communists.

Why Communists Want a Common Front

This position is strengthened by an understanding of the purpose of communists in seeking a united front. Consider, for example, their advocacy of the League Against War and Fascism. Do they really believe that it is possible to prevent international war unless capitalism is abolished? Certainly not. Their spokesmen are emphatic on this point. They are dogmatic in their assertion that so long as capitalism exists international war is inevitable. They are equally unequivocal in their

statements about the duty of communists in the event of international war. Such a war, they say, must be transformed into a civil war for the overthrow of capitalism and the establishment of the dictatorship of the proletariat. A hundred official statements to this effect can easily be assembled. Likewise, do communists really believe that fascism can be prevented unless the workers seize power by violence? Here also communist leaders are frank. They maintain that the only defense against war and fascism is furnished by armed seizure of power. Why then do they invite pacifist groups and other religious agencies to enter into a united front? Their avowed purpose is to strengthen the movement for the armed overthrow of capitalism. Communists have nothing but contempt for religion and for pacifism. They use the united front as a means of boring from within.

The L.A.W.F.

The fact that the League Against War and Fascism has recently established a religious section and is now seeking to enrol ministers and other religious leaders makes it imperative that the true nature of this organization be understood. That communists and near-communists were prominent in its formation, that communists and near-communists now exercise considerable influence over its activities, that communists and near-communists have constituted a heavy proportion of the personnel of its annual and regional conferences—these are unquestioned facts. It is true that non-communists also were active in the formation of the league and that they are now playing an important rôle in its activities. Furthermore it is true that some peace agencies are officially represented on its committees. But it is conspicuously true that the socialist party has refused to participate and that the Student League for industrial democracy has likewise refused to enter into a united front with the National Student league, which is dominated by communists. The S.P. and the S.L.I.D. have sanctioned a limited united front in local communities on specific issues under drastic restrictions.

The first chairman of the League Against War and Fascism was J. B. Matthews, who is frank in saying that he is nearer to the communist party than to any other political group in this country. The present chairman is Harry F. Ward. He is not a member of the communist party, but one is fully warranted in saying that he is communistically inclined. Professor Ward's colleague, Miss Winifred Chappell, signed a manifesto urging citizens to support the communist candidate for President of the United States. Communist party members have from the beginning been active in the league and are still in the forefront. If religious leaders desire to cooperate with the League Against War and Fascism they should do so with their eyes open. They are entering an organization in which communists and near-communists are playing a dominant rôle. This is an incontestable truth.

By way of summary: True Christians must be revolutionists; they cannot be satisfied with reforms, but are obliged to seek radical changes in the present eco-

conomic order. They must be non-warlike revolutionists, repudiating utterly the strategy of armed seizure of power. The odds against success are heavy, but are less formidable for non-warlike revolutionists than for violent revolutionists. The two strategies cannot effectively be combined. Therefore pacifist revolutionists should refrain from entering into a united front with

communists and near-communists. For this reason religious pacifists should work through agencies other than the League Against War and Fascism. The problem of the Christian in seeking to build the kingdom of God on earth is to find a strategy which is at the same time realistically revolutionary and resolutely non-warlike.

Is Zionism Going Fascist?

By Louis Minsky

AT no other time in modern Jewish history has Palestine been so much in the consciousness of Jews. For this there are a variety of reasons. Undoubtedly the Zionist ideal has made much headway among American Jews, but this is not the most important cause of the current interest in Palestine. American Zionism is at most an abstract longing; the number of active Zionists constitute a small fraction of the total Jewish population of this country. To many Jews Zionism is a sentimental and romantic ideal rooted in the past gloriousness of Jewish history; its attachments are mainly cultural and religious. Few American Zionists expect to settle in Palestine and even the Zionist Organization of America holds no illusions with respect to any considerable movement of American Jews to the Jewish national homeland.

American Jewish interest in Palestine centers largely in getting Jews of other countries into Palestine, notably the Jews of eastern Europe to whom emigration to Palestine is at once the fulfilment of a religious ideal and the only practical method of escaping from a life of economic degradation and social oppression. It has been these Jews—the oppressed of Poland, Rumania and other eastern European countries—who have made up the bulk of settlers in Palestine, and Zionist activity in western lands has been concentrated mainly on opening the gates of Palestine as far as possible to permit the greatest number of such Jews to enter the country within the limitations imposed by the mandatory power.

A Haven for German Exiles

Since the advent to power of Hitler in Germany Palestine has become important for another reason. It has provided a haven for a large number of refugees escaping from the Hitler terror. Since January 1933 over 20,000 German Jews have settled in Palestine. Thousands of others are awaiting the first opportunity to embark for the Jewish homeland. The Jewish agency for Palestine has importuned the British government for an increase in the number of immigration certificates in response to the crying demand of German Jews anxious to escape from the misery of nazi Germany.

With the influx of German Jews has also come an influx of capital and of prosperity. These German Jews did not bring all the capital or the prosperity, but

they helped considerably. Prosperity has been rising in Palestine for a number of years. Capital has been pouring in from all over the world. Since 1920 no less than \$300,000,000 has been invested in the country. Real estate values have rocketed enormously. Labor is scarce. Citrus exports are good. Palestine is today perhaps the only really prosperous country in the world.

It is this prosperity which is the cause of the intense interest in Palestine manifested at the present moment by the Jews of America. American Jews—or the serious and the thinking among them—are afraid of this prosperity, or at least of the direction it is taking. They are afraid that it is going to be the same sort of prosperity as in western capitalist countries, which will be followed sooner or later by the same sort of collapse. They are afraid that Palestine may develop the same class conflicts, the same exploitation of labor, the same aggrandizement of the profit motive which is to be found in every other country.

Palestine as a Social Experiment

Which brings us to what is perhaps the fundamental reason for the universal Jewish interest in Palestine. Palestine in a sense represents an experimental station for a new society, built upon the errors and injustices of the old order. Here is pioneer territory, a new country being erected by Jews of many lands. Will these Jews profit by their experience of the hideous injustices and brutalities of modern society, or will they allow this new state to go the way of all other economic orders? Will they build a cooperative society based upon production for use, in which social justice will be the underlying ideal, or will they create the same old capitalistic order dedicated to honoring the profit motive?

The ideal of social justice and the cooperative society is one which is held by the majority of Zionists. In Palestine this ideal is represented in the Histadruth, the most politically significant party in the Jewish homeland. It is a socialist-labor organization of some 60,000 members, practically one-third of the Jewish population. The dominant ideal of the party is that there shall be no exploitation of one man by another. Its most revered philosopher is A. Gordon, who taught that the Jew could build a just society only when he had successfully crushed selfishness out of his soul.

PROPERTY *By Kirby Page*

Struggle for Profits Debases Masters While Pushing Rivals to Lower Level of Incomes and Dependence.



4. Effects Upon the Winners

LET us now consider another aspect of private ownership of the basic industries. This system stands indicted also because of its devastating effects upon the personalities even of those who win its chief prizes. The wear and tear on the successful contestants in the present economic struggle is terrific beyond exaggeration. In times of economic crisis the physical and nervous strain upon business men becomes almost unendurable, with the result that heart disease is rapidly increasing and suicide is frequent. Many financiers and industrialists are so completely engrossed in the struggle for profit that they devote little time to intellectual and cultural pursuits.

Ethical sensitivity likewise is dulled by the intensity of economic competition. In the heat of industrial conflict that which appears necessary is likely to be accepted as legitimate, and the nature of the modern corporation tends to diminish personal moral responsibility. Investors often having nothing whatever to do with management and are concerned primarily about interest and dividends. Corporation officials are therefore under the necessity of securing profit for absentee owners, with the consequence that ethical principles usually play a minor role in the determination of economic policies. The basic assumption that a man is entitled to all the money that he can lay hands upon makes difficult the maintenance of moral standards in the distribution of the national income. Few investors suffer qualms of conscience because they are privileged to dwell in luxury from the proceeds of industries which pay workers less than a living wage. Mr. Samuel Insull defined honesty in such a way as to permit himself conscientiously to buy a certain block of stock for \$10,000 and to sell it for \$5,000,000—an in-

1924, the editor of the *New York Sun*, for example, wrote: "Poverty—real poverty—is absent. There is not a flaw in the picture of plenty on which the American people will gaze tomorrow. Even the demagogues must be silent before the evidence of national well being. He will be a crabbed sort of citizen who does not sit down to his turkey with a heart full of thanks to that benign Providence which deals so gently and so generously with the inhabitants of this fortunate land." A year later, Mr. Samuel Crowther wrote in *Collier's Weekly*: "...dire poverty is as rare as smallpox and so obsolete... We have in this country practically no poverty... there is no poverty other than voluntary or due to accident and disease, and this is negligible." Even Herbert Hoover said: "We have not yet reached the goal, but, given a chance to go forward with the policies of the last eight years, we shall soon, with the help of God, be in sight of the day when poverty will be banished from this nation."

Yet we know that even at the height of prosperity 40 Americans out of every 100 lived on the subsistence-and-poverty level!

Blind Beneficiaries

The competitive struggle tends to blind its beneficiaries to the realities of life and to deaden their moral sensibilities. Listen to a comment by Donald Richberg, right-hand man to President Roosevelt: "The outstanding characteristic of Samuel Insull was ruthlessness. Anything which blocked his path must be destroyed by any available method. Is this not a quality of successful business which we have practically defied? Do we become indignant at corruption of government, at private treachery, at callous cruelty, which are made the means of amassing great money power? The answer of the last twenty years is quite clear. We do not... most unhealthy of all popular attitudes is our acceptance of the unwritten law that power brings release from the responsibilities and obligations of the humble... Let it be granted immediately that we have thought-

... if we really want to treat ourselves to a New Deal, after many years of steadily wider drifting away from its basic principles, it would be worth trying a dose of pure, unadulterated American capitalism in the United States. But it must be taken straight, and it should be used well before shaking." Unadulterated—profit motive, competitive struggle, minimum governmental interference!

5. Effects Upon Losers

The percentage of partnership and corporate enterprises that are thrown into bankruptcy is extremely high. During the prosperous years from 1924 to 1929, the number of commercial failures in the United States varied from 20,615

to... addition to the... industrial failures... registered in bankruptcy... a substantial percentage of business and financial institutions continue to operate with a bare minimum of income for their owners. The figures for recent years of corporations that showed no profit whatever even in prosperous years follows: 1929, 186,591 corporations; 1928, 174,828; 1927, 165,826; 1926, 197,186.

The number of businessmen able to secure an income in excess of \$5,000 annually has never been large. Income tax statistics show that even in 1928 the number of incomes from all classes of individuals that reached the \$5,000 level was only 1,010,887. Comparable figures for more recent years are as follows: 1929, 1,032,071; 1930, 810,431; 1931, 556,120; 1932, 356,442. The intensity of competition has confined large incomes to a small section of merchants, manufacturers, and financiers. And from now on small units are destined to be crowded to the wall even more ruthlessly by titanic corporations and chain stores.

(To Be Continued)

Let Us Have Peace!

By Bebee

PRODUCTION of airplanes and battleships keep pace with the unctuous peace professions of professional patriots.

Another flourishing business in all civilized countries is the spying industry. Were Adam Smith alive he could write a book on the "Stealth of Nations."

To our immense relief the Republican politicians' personally conducted convention of the grass root farmers took a firm stand for the Constitution.

The fifteen and a half hour speech of Huey Long cost the Government \$5,000. Little wonder that there is a growing demand for lower duties on nitrates and other fertilizers.

Ah, Pardon My Brickbat!

The recent Russian decree in which Communists are ordered to be polite to each other will bewilder the old-fashioned folks who continue to howl for free speech, while breaking up meetings of other groups.

vises Henry Ford. No wonder Colgate University conferred the degree of Doctor of Laws on the discoverer that "all history is bunk."

Democracy Goes Forward

Washington press conference succeeded in securing an interview with Mrs. Roosevelt, containing the astounding statement, the President "just loves hot dog and toasted cheese sandwiches."

The Brain Trust Unmasked

Dr. Charles A. Beard advised a graduating class at Union College to read Alice in Wonderland, quoting a passage from that immortal work to the effect that if a thing is said three times it becomes a fact beyond dispute.

Surplus Value?

The average price for 114 fur coats displayed at the New York Fur Show was about \$10,000 each. Beats all how wealth is extracted from the hides of... s.

Conse... fancy f... by

London Herald Nails Brazen Lie That Labor Party Smiles on Hitler

The following editorial from the *London Daily Herald*, Labor Party organ, of June 19, is interesting especially in view of the statements that have appeared under the signature of a certain ex-Socialist in a *New York capitalist daily* to the effect that the British Socialists have made their peace with Hitlerism for purely political reasons.

Ludwig Lore, ardent admirer of Leon Trotsky, in his *New York Post* column recently made it appear that the British Socialists were more interested in winning political advantage than in striking a blow against fascism and therefore were soft-pedaling their attacks upon Hitlerism. This leading editorial article is an answer to that typical anti-Socialist slander.

"Germany's ex-Soldiers"

By Bertrand Russell

IT was natural that the German Government, well pleased by the Prince of Wales' suggestion, should promptly invite a visit by British ex-Service men.

The hope on both sides is that such a visit should help to rid both nations of relics of wartime bitterness.

That is a fine purpose. And if the result of the Prince's proposal is a better understanding much good will have been done.

But the German Government would be wise to remember that the strong feeling which exist in this country today about Germany are not to any appreciable extent a "hang-over" from the war-days. If they so sincerely wish for the

friendship and the goodwill of British ex-Service men and of the British nation, then they have indeed to rid our minds of certain memories. But these are not the memories of the war years. They are recent.

How can there be a genuine fraternization while the British guests have in mind the fact that other German-war veterans, no less gallant than their hosts, are held, and some tortured, in concentration camps?

They may say no word, being bound by the laws of politeness. Or, if the subject is mentioned, they may politely accept the explanations and assurances given to them. But, though they may accept, they cannot believe: for the facts are too notorious.

The irony of the situation is that many of these men, be they Socialists or Communists or Jews, have suffered imprisonment or worse precisely on account of their devotion to these ideas of peace and international understanding of which Herr Hitler is now so eloquent.

If he desires the friendship of Britain for Germany, the opening of his political jails and concentration camps will do more to achieve his end than a hundred visits.

A letter to the *New Republic* of July 3rd by Bertrand Russell indicates that the canard alleging support for Hitler by the British Labor Party is widespread, presumably traveling in Communist circles. The distinguished philosopher takes exception to a previous article in the *New Republic* by one Werner Hegeman in which reference is made to "Hitler's most perverse bodyguard; the English Labor Party," to which Russell

replies:

"These words are either very ignorant or very thoughtless, and are surprising in a pacifist context. The English Labor Party abominates Hitler and all his ways, but is anxious not to be hurried by indignation into support of war, or into abandonment of its previous demands for justice to Germany."

"It is all very well for American radicals, at a safe distance, to urge Europeans to go crusading while their own country remains neutral. But for sane Europeans other considerations must be dominant. We know that war, if it comes, will destroy everything that we value, however the Powers may be grouped and whoever may enjoy 'victory.' We feel little doubt that, in the course of the war, what remains of democracy in Europe would disappear. We expect disaster to civilization through the maddened terror of urban populations."

"In these circumstances, we resent being scolded for attempting to preserve all that we care for (both publicly and privately) rather than ruin our Continent to gratify the resentments of men who will remain spectators of our possibly heroic folly."

This incident is but one of a series of slanders and misstatements about the Socialist movement repeated in his column by Ludwig Lore. In his *Post* column he has repeated a number of lies from Communist and from Nazi sources all tending to discredit the democratic Socialist movement. There have been occasions when he hastened to print slanders from Nazi sources and was compelled to carry retractions within a week. But his apparent hatred of his former party causes him to carry on, regardless of exposures of former stories.

Labor Called to Political Action

(Continued from Page Two)

the 1936 campaign would be of little effect.

"With about 12,000,000 unemployed and more than 22,000,000 on the relief rolls of the nation, the great masses of our people cannot be expected to become excited over such a slogan," he said, "which is a change ever faced by any

stitutional revision will play in the struggle. Wright's conclusions were:

"The Supreme Court has attempted to say to the nation—to these millions of Americans who are struggling and battling their way through one of the greatest periods in our history—that they must change ever faced by any

ple moved forward into another epoch."

Amlie's Plea for Labor Party

Repr. Amlie of Wisconsin insisted that the time was ripe for the launching of a Labor Party and, like Comrade Waldman, appealed to the American labor movement

the highest possible price for themselves, even if workers continue to receive a mere subsistence wage. During the speculative spree from 1923 to 1929, the incomes of the prosperous rich sections of the population increased at an amazing rate. "The top 400,000, who in 1929 reported incomes of over \$10,000, had increased their revenues by 76.6 per cent; the top 40,000 by 129.5 per cent; the top 4,000 by 207.5 per cent. And the 400 real rulers of America increased their incomes by 234.5 per cent in these six years. The bigger the ownership the better it did." On a single day the stock held by George F. Baker, Chairman of the First National Bank of New York, increased in value to the extent of 31 million dollars! The rise in market value of the total stock of the General Motors Corporation from the low point in 1928 to the high point in that same year was \$1,200,000,000.

Speculative profits produce blindness and distortion. Not only do masses of speculators become frenzied, but even the most sober business analysts are afflicted with dizziness. Mr. John Moody, for example, is widely known as one of the ablest financial counsellors in this country. Yet he wrote an article which was published in the *Atlantic Monthly*, in August, 1928, which contained utterly unreliable predictions. He began by summarizing the astounding rise in values from 1922 to 1928 and continued: "There is every indication that the steady growth in the wealth and savings of the American people which has been going on without material interruption for years, and is still persisting, will continue for many years to come..."

Oh Yeah!

"We are only now beginning to realize, perhaps, that this modern, mechanistic civilization in which we live is now in the process of perfecting itself... there seem to be many reasons for believing that the coming period may prove quite as stable and constructive in this country as have the five past years, if not more so. And, though the prices of investment securities of standard quality look high to us today, they easily may, by 1933, be quoted in many cases at far higher values.... The mistake that many, no doubt, make is to assume that times have not fundamentally changed. They have changed. We are living in a new era, and Wall Street, in its present condition and activity, broadly stated, is simply reflecting this new era."

Successful business men are easily blinded to the extent of economic misery in the land. Their own prosperity tends to make them optimistically see all life through rose-colored glasses. On the afternoon preceding Thanksgiving Day,

in nation-wide business and finance who are hostile to Insullism. But at the same time we must also grant, if we are honest and well informed, that a large percentage of the most influential and powerful controllers of our money power are law-evading and law-defying to the full extent compatible with personal safety."

There is abundant justification for the blunt declaration of a high official of a huge department store in New York City: "We have worshipped greed and profits at any price to the point that we have established this standard in the minds of the American people, a standard which is gradually infiltrating the political and social life of the country." Yet the President of the National Industrial Conference Board, in a recent issue of the official journal of the American Bankers Association, writes:

"Let the police force of every community run the country," adding

Workers Boycott the Olympic Games in Berlin

A recent meeting of the Executive Committee of the British National Workers' Sports Association passed a resolution urging all workers' sports associations and individual members of all workers' organizations "in view of the anti-worker attitude of the German government in suppressing the trade unions, labor and Socialist political organizations and the workers' sports associations, to boycott the Berlin Olympic Games of 1936, to refuse to compete thereat, or to assist in any way, either directly or indirectly."

The Swiss Lower House has re-

fused to delegate The Swiss people

stood so unanimously behind their representatives in Berne than when they show that Switzerland is not going to lie down and let itself be walked over, even by the great powers. This House, which in its earlier session had to deal with the German transgression of Swiss sovereignty in the Jakob case, is showing that it has logic and character."

BRONX

The meeting of the Bronx County Committee, originally scheduled for Thursday, July 11, has been postponed to the evening of July 18, 5th A.D., Bronx.—James Oneal, editor of *The New Leader*, will lecture on the party situation Tuesday, July 9, at 8:30 p.m., at the Bronx Labor Center, 809 Westchester Ave.

WE NEED SHOES



Lorraine, 8, Arthur, 6, and Edith, 11, haven't been going to school. They are at their home and found they couldn't go to school with their shoes. And this is the third year of the New Deal.

that the Court termed "our constitutional system" must be brought into harmony with the economic and social facts of life if serious consequences were to be averted.

"The Constitution groans under the strains imposed upon it by the pressure resulting from rapidly changing economic and social conditions," said Comrade Solomon. "Its letter will have to be squared with objective economic and social facts and conditions. If interpretation will not serve, then drastic amendment will have to be resorted to."

In the 1936 campaign, said Comrade Solomon, the Socialists will urge amendment of the Federal Constitution so as to confer upon Congress the power to legislate for the social control of the economic life of the nation in the interest of the masses of the people.

Comrade Solomon expressed the belief that states rights in the traditional sense would not be saved by the Supreme Court decision invalidating the N.I.R.A. He continued: "On the contrary, this decision, by directing attention in a dramatic way to the inadequacy of what the court called our constitutional system, will probably ultimately accelerate what has come to be called 'centralization,' although this is not an adequate term."

"The inexorably increasing economic unification of the nation has sealed the doom of states rights in the orthodox political and juridical forms. Political and social forms are ultimately determined by material and economic realities."

Comr. Solomon vigorously championed democracy against attacks from the left as well as the right as a means of accomplishing broad social changes. He said: "The greatest menace to democracy arises out of increasing concentration of ownership and control of the nation's economic resources, on the one hand, and growing insecurity for increasing numbers on the other. We must use our democratic opportunities to end this condition or it will end democracy. In countries where democratic institutions and political liberty prevail it is our opportunity and duty to utilize them to the full for even relatively peaceful social change. Attacks on democracy in countries like our own, whether from the left or the right, lend aid and comfort to the proponents of fascism and reaction generally."

Wright States the Issue

Chester Wright's address, a brilliant and telling analysis of the issue of human rights versus property rights, presented in vivid form the underlying forces struggling for supremacy in the United States, the effect of the Supreme Court's NRA decision, and the importance which the issue of con-

stitution served to emphasize the fact that what the Court termed "our constitutional system" must be brought into harmony with the economic and social facts of life if serious consequences were to be averted.

"We have another phase to the problem. The Court, if we believe the lawyers, is proceeding in its present course in order to maintain the structure of a Federalized state—a republic made up of independent, but related states. There has been something magnificent about our states. They have taught the world great lessons in the art of living in peace and of cooperative steps toward a better day."

"But the economic machine becomes more national each day. There is no dividing line between states where United States Steel is concerned, nor where Mr. Mellon or Mr. Rockefeller are concerned. Our great industries follow economic lines, not political lines."

"The whole process which we have had here under consideration is a process of moving toward economic freedom, economic security and economic self-government. We cannot have forty-eight industrial democracies. We cannot have forty-eight conceptions of an economic life that runs as a unit through all the states and into the territories that lie bejewelled in the seas. We shall have one or none."

"The Constitution, heroic document that it is, model for freedom in political life that it has been, must come to recognize the needs for a new freedom or it must cease to dominate our nation. Now I do not see the need for abolishing the Constitution, though we should mostly know little difference. If the foreman says to you, 'You're fired,' that means more than any court decision at the moment."

"But we do have a political life and we do have an industrial life and somewhere there is a line marking off the one from the other and the functions of the one from the other."

"The Constitution is attempting, through the Supreme Court, to bind everything in the one blanket, which, while it may warm and nurture the one, strangles and suffocates the other."

"As a nation we are seeking our way through by the processes of democracy. We are doing an unprecedented job. We are determined that we shall live and that we shall live better than we have lived, through new rules applied, not where the Supreme Court wants them applied, nor as it wants them applied, but where the trouble is and where they have to be applied."

"We are confronted by one of the great and grave questions of the ages. History will write of the outcome and it will be as it has been through all the ages: Progress would not be stopped. The out-worn gave way and a peo-

ple benefited to any appreciable extent was dead long before the Supreme Court's decision on the NRA," he said, "and so was the NRA and the entire New Deal."

The time was ripe, he declared, for elements seeking a fundamental social readjustment on the basis of democracy to join in the task of organizing a third party.

He predicted that the Wagner Labor Disputes Bill and other social measures now before Congress would suffer the same fate in the Supreme Court as the NRA, and he warned the American Federation of Labor that the day of "pressure politics" in this country was over.

He voiced confidence that the majority of the American people were ready to give their support to an out-and-out collectivist program aiming at comprehensive social control of the nation's economic life.

By implication, he excluded the Communists from his invitation to the various elements who, he believed, should cooperate in launching a Farmer-Labor Party.

"I am convinced that the advance of sentiment for a third party has been much greater and much more rapid than some have believed," he asserted.

Among the first steps necessary for the realization of the program of a larger social control of economic life, he designated revision of the Constitution.

"At this time," he went on, "steps ought to be taken without delay to effect a federation of all those groups that are committed to the democratic process as a means of effecting this change, such as Farmer-Laborite clubs, the farmers' unions, farm holiday associations, technocrats, veterans of industry, the various radical groups within the Christian and Jewish faiths and generally all those groups and individuals working toward a new social order through democratic means."

"Such a federation, if properly supported by the constituent groups, could become a powerful national force giving direction to all these various movements now groping their way uncertainly in a common direction. To begin with, such a federation ought to cooperate with the groups in the various states supporting candidates to the United States Congress and Senate and to respective state legislatures on a "production for use" platform and on the party ticket decided upon by the leaders in the various states."

"The American people are ready for such a movement. With a vigorous campaign in 1936 it should be possible to elect a dozen United States Senators and from fifty to a hundred Representatives in Congress. A national political realignment would follow, with the division of the electorate into conservative and radical probably in 1938—but also conceivable by 1936."

File Set

The Wesleyan
Messenger



Seventh Street
Methodist Episcopal Church
February = = = 1935

February 1935

Signs of the Times - - -

By KIRBY PAGE

Editor's Note: We consider it an honor to present Dr. Page to our readers. He is a writer and speaker of more than national repute. The opinions which he here expresses are his own, and are not necessarily to be considered as representing the opinions of the publisher or the editors.

Toughest Kid on the Block

On Christmas Day the *Los Angeles Examiner*, and probably other links in the Hearst chain of newspapers, ran the following editorial: "A treaty of peace between two European nations is a threat to a third. When the dove is on the wing it is because the hawk is in the cote. Feelings are always strained when you are hanging by your thumbs. If we stay out of the next war it will be because our navy will be the toughest kid on the block. Whether or not a porcupine can throw its quills is not so important as the fact that he has 'em."

And this on the birthday of the Prince of Peace!

This fundamental fallacy is proclaimed by militarists and jingoists in all lands. Bismarck once promised the German Reichstag that if a desired appropriation was forthcoming he would build a Prussian army so powerful that no other nation would attack it. Our own General Mitchell once said: "Nobody dares attack a prize fighter in the pink of condition. Therefore our armed establishment must be kept in the pink of condition."

That 5 to 3 Ratio

But what is the effect on us when we observe another nation getting in the pink of condition? When some other country plays the role of the toughest kid on the block, what is our reaction? The provocative character of armaments becomes apparent only when viewed from the perspective

of several nations. From this angle let us approach the naval controversy between Japan and the United States. Everyone knows that Japan has acted upon her legal right in refusing to continue the provisions of the Washington naval agreement, especially that portion that limits her to a navy only three-fifths the strength of that of the United States and of Great Britain. Japanese statesmen are insisting that the ratio of 3 to 5 does not afford their nation security, and that, therefore, Japan must be free to build a fleet as strong as that of any other country. Officials in Washington, on the other hand, are refusing to grant Japan parity, and are threatening to lay down five new tons for every three tons built by Japan, on the ground that our coast line is so long and our interests throughout the far seas are so extensive that we must have a superior navy to that of Japan.

If a disastrous race of armaments is to be averted, the American people must quickly grasp the Japanese point of view. Listen to their argument for a moment: It is admitted by all naval strategists that the place or scene of fighting must be taken into account when determining the size of fleet required for victory. If Japan, for instance, expects to be victorious in a naval battle off the California coast, her strength must be approximately twice that of the armed forces of the United States, due to the terrific handicap of fighting thousands of miles away from her own base of operations. For the same reason the United States cannot

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fight successfully off Yokahama unless her fleet is approximately twice the size of Japan's forces. The Japanese, insist, therefore, that a ratio of 5 to 3 exposes them to the menace of an attack from the United States, while depriving her of even the remotest chance of invading California.

A Mule That Kicks Both Ways

If arguments in favor of armed preparedness are to be proved valid, they must be capable of application in various directions. If the United States cannot be safe except by possessing a superior navy, how can Japan achieve security? Let Americans put themselves in Japanese shoes for a moment. How would we feel if we knew that Japan was strong enough to invade our shores, but that we were too weak to attack in her waters? The unassailable truth is that even if Japan had a navy equal in every way to our own, it would be sheer suicide for her to attack California. Therefore, we are running no risk of invasion whatever by granting her complete parity in naval strength. If this fact is recognized then we need to face this question: Is it wiser to permit Japan to increase her navy, or for the United States to reduce to Japan's level?

Does the United States Expect to Fight in the Far Pacific?

The insistence of American statesmen that our navy must exceed that of Japan by the ratio of 5 to 3 raises an extremely important question. Why? If Japan would require a navy nearly twice as strong as our own to win in our waters, why are we afraid to permit her to equal us in strength? Only one answer is possible. We claim the privilege of preparing to fight in her waters. Why? Because of the calamitous illusion that our property and trade in the Orient can be safeguarded by threats of war or by

actual armed hostilities. Our huge navy is not being maintained primarily for the purpose of resisting invasion of our shores, but for the purpose of supporting our trade policies in the Far East. Yet this nation solemnly signed the Kellogg Pact renouncing war as an instrument of national policy. Apparently we are not yet ready to renounce armed threats as an instrument of policy. If we stumble and stagger into a war with Japan, the reason will not be necessity of repelling a Japanese invasion of California, but because we were stupid enough to let Hearst and other jingoists stampede us into a naval race to the accompaniment of fear and hatred.

A Far Better Way

If the Christians of the United States swallow the poisonous propaganda now pouring from the press in an effort to increase the size of our fleet, they will prove themselves traitors to the Prince of Peace. Let Japan build a navy equal to our own, or rather let the United States reduce to Japan's level. Remove the stigma of discrimination imposed by the manner in which we excluded Japanese immigrants. Put Japan on a quota basis with other nations, and accept her share of 148 immigrants per year. Abandon the policy of armed intervention in other lands. Bring all American troops home from the Orient. Enter into trade agreements that are fair to both nations. Enter the World Court, the League of Nations, and seek to strengthen international agencies and thus increase security for all countries. Strengthen our missionary agencies and promote international understanding and friendship.

And let us bow our heads in shame over the arrogance of a fellow-citizen who glories in the hope that the United States will be the toughest kid on the block!

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Tribune



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January 1935

Signs of the Times - - -

By KIRBY PAGE

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Five Billions Offered

Further evidence that the vaults of the nation are bulging with idle money was furnished a few days ago when the investing public offered to lend the Federal Government \$5,400,000,000, an amount approximately six times the sum the Treasury desired. These securities carry an interest rate of $1\frac{1}{8}$ per cent. annually on 18-months Treasury notes, and $3\frac{1}{8}$ per cent. on 18-year bonds. That such a vast sum should be offered at these abnormally low rates of interest at a time when the Federal debt has mounted to unprecedented heights, and with the prospect of a national debt approaching 40 billions within a few years, is eloquent testimony that safe and profitable outlets for the vast reserves of capital are not available. Bankers continue to be worried over their inability to find persons to whom they can lend money—with a fair prospect that such loans will be repaid.



25 Million Pounds of

Veal Given Away

In the one city of New York 25 million pounds of fresh veal are being distributed to needy families, according to an announcement by the Commissioner of Public Welfare. In a single month the city received for free distribution 126 carloads of potatoes, 24 carloads of butter, 7 carloads of rice, 1 carload of sugar, in addition to 521 carloads of veal. During the past year Federal surplus foodstuffs to the value of

\$8,000,000 have been distributed in New York City. In addition cash allowances for food now approximate \$4,000,000 a month in that city.

With eighteen million Americans now living in homes that are being supported by public relief, it is obvious that the purchasing power of this substantial section of the population is so low that no effective demand for goods is forthcoming. Moreover, the level of wages among the fortunate workers who are employed regularly is tragically inadequate. The National Industrial Conference Board, a clearing house of conservative manufacturers, recently published figures showing that the average earnings in twenty-five manufacturing industries in October was \$20.03. Since this is the average, it is obvious that a large proportion of workers regularly employed received much less than this amount. The meaning of this is that far more than half of the workers fortunate enough to find employment receive less than \$1000, if they are busy all year. An extraordinary high percentage of wage-earners are now obliged to support not only the immediate members of their families, but also to provide financial assistance to other relatives and friends.

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Decayed Teeth

Speakers at a convention of dentists in New York City recently estimated that 80 per cent. of the people of the United States do not receive adequate dental care. An examination of children in public schools revealed that 90 to 97 per cent. are afflicted with decayed teeth.

In all sections of the nation the proportion of patients in the free medical wards of hospitals is rapidly increasing, while the number of paying patients is drastically decreasing. Tens of millions of Americans cannot now afford to pay for health.

The result is that a high percentage of dentists and doctors are unable to earn a decent livelihood, after years of expensive professional training. The evidence is cumulatively convincing that socialized medicine and socialized dentistry offer the only way out. Just as free public education was long and bitterly fought as a dangerous innovation, so vested interests are now combatting public medicine. Yet it is obvious that health is more essential even than education. Long ago we repudiated the idea that only those children should be educated whose parents can pay the bills. It is high time that we likewise abandon the pagan practice of affording health facilities only to the economically fortunate, and proceed without further delay to establish a national system of socialized medicine, under which practitioners would be paid adequate salaries and their services made available to the sick of the nation. The nation cannot afford to permit its children to grow up in ignorance, and still less can it afford to allow the vitality of its people to be destroyed by financial inability of the sick to secure medical attention.

Even in Los Angeles

In no city of the United States is hysteria against "reds" more virulent than in Los Angeles. *The Times* of that city can justly claim to be the most reactionary daily in America, although it is being pressed by Hearst's *Examiner*. Through the press and a network of "patriotic" societies the dangers of collectivism are constantly being heralded to the four winds. Yet Los Angeles owns and operates a highly successful municipal light and power company. A recent report shows that during the past year this municipal enterprise made a net profit of nearly four million dollars.

The number of municipally owned electric light and power plants in the United States is now approximately 2000, according to an estimate in the current issue of the *National Municipal Review*. Yet many conservative people attach a stigma to individuals who advocate public ownership and operation of the nation's utilities.

In this connection it is interesting to recall the opposition to the establishment of postal savings banks. Among the comments I have collected are these: "Well may we wake to the hidden currents of the stream of socialistic banking before we take the plunge . . . This is a policy fraught with the most dangerous consequences to the vital interests of the American people. . . . It is socialistic and contrary to the spirit of our institutions. It is an uncalled-for invasion of private rights. . . . They (advocates of postal savings banks) would have the government cut loose from its moorings of protection for the individual and plunge into the frightful slough of socialism."



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December 1934

Signs of the Times - - -

By KIRBY PAGE

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Only 5,000 Per Cent!

Stock that cost the Insulls \$10,000 was marked up to \$5,000,000 in the forming of the Insull Utilities Investment Company was the sworn testimony of Samuel Insull, Jr., in the Federal Court of Chicago. By such methods as this the investing public was fleeced mercilessly. Yet General Dawes, a former Vice-President of the United States, took the stand as a character witness for Mr. Insull, Sr., testifying that the latter has long had a reputation for sterling honesty. What an indictment of current business practices! Just when is a financier "honest"?



A Paltry \$10,000

"We don't think it fitting to spend too much in these times," was the excuse offered by Princess Mdivani for staging such a simple birthday party in Paris. It appears that the entire dinner did not cost more than \$10,000. Only the tea room, dining room and ball room of the Ritz Hotel were taken over for the affair. Beds of orchids formed the table decorations, and each table had its silvered bucket of champagne. An orchestra was flown from London for the party, a third of whose guests wore titles ranking from prince to baronet.

And who is Princess Mdivani? None other than the former Barbara Hutton, who inherited a large share of the Woolworth fortune, accumulated in part from starva-

tion salaries paid to counter girls in ten cent stores. Thus a twenty-two-year-old princess lives riotously on the blood of her unseen sisters! How long, O Lord, how long!



Electric Light Rates Too High

The exorbitant price the American people are paying for the luxury of *private* ownership and operation of electric power plants was revealed recently by the publication of the report of a three-year study by the Power Authority of New York, which was made public at the White House. This study was initiated by Franklin D. Roosevelt when he was Governor of New York. This authoritative document shows that the cost of distributing electric power in New York warrants rates only slightly above half the average present cost. The average light bill could equitably be reduced from \$3.00 to \$1.65 monthly. This report estimates that the proposed St. Lawrence power project would afford an annual saving of 194 million dollars, or 27 per cent. of current charges, to users of electricity in New York, Pennsylvania, New Jersey, and New England.

Alert citizens have long known that electric rates in Canada are much lower than across the border. Yet the American voters have supinely submitted to gross exploitation at the hands of public utility companies. One reason for this state of affairs is em-

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phasized in a report issued recently by the Federal Power Commission in Washington. This body points out that public utility companies are engaged in a continuous campaign of propaganda designed to convince the nation that public ownership and operation is wasteful, pernicious and subversive of the American form of government. The cost of this propaganda is estimated at more than two million dollars annually—and is paid for, of course, by its victims, the public!



Her Fourth Husband

A few days ago the mother of young Alfred Gwynne Vanderbilt was granted a divorce from her fourth husband, and has now resumed her maiden name of Margaret Emerson. The charge was "habitual intemperance."

Other members of the Vanderbilt family have been featured prominently in the news during recent weeks. Everybody knows that a titanic legal battle has been waged between the mother and the aunt of young Gloria Vanderbilt. The purported bone of contention is whether mother or aunt shall be permitted to retain custody of the child, but the real object is control of the millions the young girl will inherit—money, by the way, which was secured in large part as unearned increment from the rise of land values in New York. This wealth which was created by the people of that city now affords special privileges to individuals who had nothing whatever to do with its accumulation.



War Is Atrocity and Suicide

Further evidence of the tidal wave of condemnation of war is found in an Armistice Day manifesto issued by the Church Peace

Union and signed by more than 250 outstanding clergymen and educators, including 56 Bishops and 45 college presidents, from which the following passages are taken: "The time has come when organized religion must proclaim that never again shall war be waged under the sanction of the Church. . . . With the ruins of the last war piled high at its feet the Church should solemnly declare herself the implacable enemy of war. . . . War has always been bloody and brutal. It is now an atrocity. . . . Boys are now butchered at long distances and by machines manipulated by executioners who do not see their victims. . . . Mothers and their babies are torn to shreds by bombs hurled from the clouds. Aged men and women are tortured by slow starvation. Nurses and their patients, under the protection of the flag of the Red Cross, are ground into bloody pulp. There is no mercy in war and no justice. . . . War is as futile as it is barbarous. . . . Modern war is suicide. The sword is so sharp that a nation can cut not only the throats of its neighbors, but its own throat also. Civilization itself is in jeopardy."

Therefore—what? If such words as these have any meaning, they call for action. And the least that Christians can do is to renounce utterly the whole war system, giving solemn warning to governments that henceforth followers of the Prince of Peace will loyally follow his way of life, and therefore will never again engage in any war or give their sanction or support to any war whatsoever.

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November 1934

Signs of the Times - - -

By KIRBY PAGE

Editor's Note: We consider it an honor to present Dr. Page to our readers. He is a writer and speaker of more than national repute. The opinions which he here expresses are his own, and are not necessarily to be considered as representing the opinions of the publisher. We do believe he has a message for the present generation, and if he causes us to think more deeply concerning the problems of practical Christianity we will feel he has accomplished his purpose.

Wealth Brings Fear

One significant aspect of the terrible kidnapping of Mrs. Stoll in Louisville should not be overlooked: She had long lived in fear that she would be a victim of such an attack. An Associated Press dispatch relates how she "was elaborately guarded against kidnapping from early childhood. Fear of them was the one thing that kept her mother from complete enjoyment of her children. . . . Alice was not allowed to run down to the corner for a soda. She never went with other girls to movie or wandered gayly through the beautiful park." After her marriage, Mrs. Stoll practiced shooting with a pistol, and bought a fierce Dane. Another pathetic case of a "poor little rich girl!"

Such an incident should cause us to think seriously about the prevailing system of passing on property from one generation to another. Frequently we read of some young girl or boy inheriting a vast fortune, and we wonder about the wisdom of this practice. In my own mind there is a growing certainty that society would be wise if it sharply limited the amount that any individual could inherit, perhaps to \$50,000, and surely to \$100,000. It is mockery to speak of "equality of opportunity" when one child is born in a mansion and another in a hovel.



Too Much Money Being Saved

As incredible as the statement may appear, too much money is now being saved in the United States. More obvious is the fact that not enough money is being spent, but

the connection between these statements is not sufficiently clear in the popular mind. An editorial in the latest issue of *Banking*, the official journal of the American Bankers' Association, says: "With the idle funds in the banks at the volume they now are, it may be taken as a matter of course that the chief occupation of banks and bankers in these autumn days is a hunt for profitable investment—almost any safe investment, in fact." Think of it! With at least sixteen million persons living in homes that are receiving public relief, and with half the population in economic distress, so much idle money is awaiting investment that bankers are compelled to spend their time seeking persons to whom loans may be made! During the past year the interest rates on short-term Federal borrowing have dropped as low as 1/16 of one per cent. per year for 91-day notes, and to 1/14 of one per cent. per year for 182-day notes.



Father and Ten Sons

The relationship between saving and spending can easily be revealed through a simple illustration. Let us suppose that a certain father with ten sons has \$200 available for equipping his family with shoes and hats, and let us suppose that before us is a merchant with 20 pairs of \$5 shoes and 20 hats to be sold at \$5 each. If the father divides the \$200 equally among his ten sons, and if they spend this amount for shoes and hats, it is obvious that every son can purchase two hats and two pairs of shoes, and that the merchant will dispose of his stock. In such a case there would be a proper adjustment of producing and consuming. But suppose the father should follow

the orthodox procedure of capitalism and distribute the \$200 according to ability, giving one son \$100 and another \$60, thus leaving only \$5 each for the other sons. The first two sons could buy two hats and two pairs of shoes each and still have \$80 and \$40 respectively. But four of the sons would have to be content with a pair of shoes each, and four would be able to buy only a hat each. The merchant would have left on his hands 12 pairs of shoes and 12 hats. And the two fortunate sons then invest half their savings in a hat factory and in a shoe factory! It is obvious that goods can be disposed of only to the extent that purchasing power is available in the hands of the masses.



Investors Versus Workers

The simplest and most adequate explanation of the prevailing economic depression is this; owners and investors have received too large a proportion of the national income, and the workers have received too small a share. The result is that investors as a class have more money than they can spend or invest with safety and profit, whereas the mass of workers are not able to earn enough to permit them to purchase the necessities and comforts of life. The only possible solution of this problem is to provide for a redistribution of national income; less going to owners in the form of interest and dividends, and more going to the workers in wages and salaries. Why is not this sensible procedure followed?



98 Per Cent Tax Advocated

In an effort to take the profit out of war, Senator Gerald P. Nye, chairman of the Senate Committee which is now investigating the munitions industry, proposes that in war time an income tax of 98 per cent. be imposed on all incomes above \$10,000. Why not? Surely it is intolerable that some men should profiteer while multitudes of men are dying at the front! And in passing let the question be raised: Why not utilize drastic rates of income tax in the higher brackets in peace time to provide funds for relief

and to absorb a fraction of the surplus savings of the nation?



Peace Prospects Improve

Mr. Frank H. Simons has long been known as one of the gloomiest of American correspondents in Europe. Therefore his article in the current *Atlantic Monthly* is quite surprising, even in its title: "The Turn of the Tide in Europe." His thesis is that the assassination of Dollfuss and the failure of the Nazi insurrection in Vienna have completely isolated Hitler and left Germany without a single ally. The very seriousness of the threat to the peace of Europe has drawn together, at least temporarily, France, Italy, Russia and Great Britain. Mr. Simons concludes his article with these words: "In the end it may perhaps turn out that Adolf Hitler has accomplished what Woodrow Wilson failed to do—that is, made the world safe for democracy. In any event he has already made it difficult for all dictators, and most difficult of all for himself."

The assassination of King Alexander may possibly improve the political situation in Europe, although there is reason to fear also that it may aggravate conditions. Much depends on Mussolini. If he attempts to fish in troubled waters and gain advantages from the internal dissension in Yugoslavia—anything may happen. But it is also possible that the gravity of the situation may cause the diplomats of the great powers to bring terrific pressure upon the new regime in Yugoslavia to grant increased autonomy to the disaffected sections of that nation. In this latter case a longer breathing spell may be obtained. But could a more tragic situation be imagined than the present one, where the lives of millions of men and women all over the world are at the mercy of overt acts, such as the assassination of a prince or a king in a distant land? Let the fact be recalled that prior to 1914 the armed balance of power system kept European peace for 40 years. And then came the deluge! Nothing could be more futile than the effort to build (*permanent*) peace on the foundations of nationalism and capitalism.